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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

OPENING OF THE LIBERATION CAMPAIGN.

"WHEN Birmingham moves," said Mr. Miall to the Conference which was held in that town yesterday, "it moves to some effect." Not merely Birmingham, but the whole of the Midland Counties, moved yesterday in favour of a policy of disestablishment. We by no means desire to exaggerate the success of the Birmingham Conference. It was one of the best, perhaps the best, the Liberation Society ever held. The invitations had been limited to the twelve counties which lie in the middle of England, and the response was large and ready beyond all expectation. And who are the people who thus came together to resolve that Mr. Miall's disestablishment motion must be supported with all the energy at their command? They are the men who in every borough and village can be best depended on to give time, zeal, and money, to support the Liberal cause. On Mr. Gladstone's own admission the Nonconformists of England are the backbone of the Liberal party, and Nonconformist opinion and feeling, Nonconformist enthusiasm and energy, are its life. The conference of yesterday was only one other indication that the nation is awake to the near approach of the question of disestablishment, and that the pioneers of Liberalism have once for all adopted the policy of disestablishment as their own. The question is, as Mr. Miall said, not ripe as yet for the enforcement of this policy as a test on all Liberal candidates without regard to circumstances, but the Conference yesterday was a sign that it is fast ripening, and that it will be the Liberal policy of the future. Whither these men lead, the whole Liberalism of the nation will follow. They are the men who engineer the road along which Liberal leaders march to triumph. They may be ahead to-day, but to-morrow the whole army will be encamped on the ground they occupy, and side by side with them.

The Conference, and the meeting in the evening, were distinctly called to support a motion for the separation of Church and State. It was not exclusively a Nonconformist, but a Liberationist movement. It had nothing to do with mere grievances; it passed no resolution about the Burials Bill or any other Nonconformist measure; it did not even take into consideration the defects of the Education Act. But we note, for those whom it may concern, that the feeling about the Education Act was irrepressible. The meeting took for granted that the resolution of the Manchester Conference would be carried out, and the amendment of Mr. Forster's Act would be made the testing question in every Liberal constituency and for every Liberal candidate. We mark, however, an advance of feeling ever since the magnificent gathering in January. There is almost an impatience of the discussion of details, and a firm resolution to come to principles. The friends of religious equality perceive that nothing can be expected but a perpetual truckling to the favoured sect, even by Liberal statesmen, so long as such favouritism exists, and they have resolved that the best way to end all grievances and close this perpetually opening division of the Liberal party, is to sweep the inequality away. It is of no use asking for equal justice between the Established Church and those who stand outside it, and hence the only policy really open to us is to raise the demand for the entire separation of Church and State. This was not only the tone of the meetings yesterday, but their unanimous tone. It is, we believe, the growing feeling all over the country. The meeting yesterday was quite ready to adopt it as the test question at elections. Mr. Crosskey and Mr. Dale evoked immense enthusiasm by declaring themselves ready for such an issue. But the distinction drawn by Mr. Miall and endorsed by Mr. Dale between the responsibility of the Liberal party for the Education Act, and its non-responsibility for the existence of the Established Church, marked out the proper policy of Liberationists in the clearest way. The denominationalism of the Education Act must be abolished at once; the State Church must be marked for abolition as soon as we are strong enough. No Liberal candidate will receive much support from Nonconformists at the next election who does not at once declare for the severance of secular and religious teaching in the schools of the nation. Nor on the larger question will any Liberal candidate escape questioning. What Mr. Miall is going to do by his motion in the House of Commons, the friends of religious equality will do in every election and with every candidate. They will put the question, they will state their views, and they will teach their lesson. Wherever they are strong enough they will do as the Rev. J. T. Brown told the Conference had been done at Northampton: they will show the Liberal leaders their power, and insist on possessing their full and fair share of the Parliamentary representation.

We believe this is a fair statement of the real practical decision to which the Conference came. The breach in the Liberal party is not yet actually impassable, but it may easily become so unless the leaders learn wisdom. But there was something more shown at Birmingham yesterday than the resolution of the Conference. The splendid meeting in the Town Hall at night was the ratification of an alliance between the Liberationists and the working men. When Mr. Chamberlain, in the course of his eloquent address, spoke of the ten millions of Church revenues as enough to give every working man a free education for his children; and when he referred to the want of sympathy which the bishops and clergy have shown for our serfs who are emancipating themselves—the shouts which rang through the roof of that noble hall had in them the tone of victory. They irresistibly recalled the cheers which in the same building urged the reformers of earlier days along their victorious career. Such an Anti-State Church meeting was never before held in Birmingham. It was the complete endorsement by the men of Birmingham of the resolutions of the day. When Mr. Leatham, speaking only as a politician, declared that this question of Church and State was the great Liberal question of the future, the cheers of the vast audience at once accepted it as such. Who can doubt that Mr. Leatham and the men of Birmingham are right? The question may be, as Mr. Miall said, not yet ripe for actual incorporation in the Liberal programme, but it is ripening fast. It stands first, however, in the programme of advanced Liberalism; religious and philosophic and working-class Liberals unite upon it; and even official Liberalism may see in the not remote distance the necessity of adopting it. The union of Church and State is, as Mr. Leatham said, already on the black list, and its abolition is but a question of time. We have to educate the nation on the question, and then ere long, as Mr. Leatham says, the men who now "threaten everything and will continue to do so as long as opinion is divided, will gaily mount the triumphal chariot and ride forth on it, as they ever have, to fame and power."

We should very much mistake the men who made up the Conference of yesterday if we thought they had any personal anxiety about the men who may lead the triumph. They are prepared only to pave the way along which the triumphal chariot of a Mr. Gladstone or some other leader may roll. Mr. Miall said yesterday, and the meeting cordially accepted the statement, they are not doing this work for success, but only to discharge their consciences by doing their duty. Nor do they go about it merely as politicians; they do it as politicians who wish not merely to free politics from an encumbrance and an injustice, but to liberate the religious life of the nation for freer and nobler action. It is, after all, in this view, as the great Conference of yesterday seemed unanimously to feel, that the needful motive is to be found for such a labour. The task is not an easy one, and, though we may set about it with enthusiasm, it will need the patient persistence, perhaps the sacrifice, of years. The men who met at Birmingham have shown themselves capable of persistency and ready for sacrifice. The highest motives animate them. Mr. J. C. Cox's melancholy details of the traffic in livings raised much laughter; they were ludicrous even in their very painfulness; but under laughter was that sense of pain which is said always to accompany it, and which prompted a resolve that such a scandal to religion should cease. Mr. Chamberlain's reference to the league of parsons and publicans evoked derisive cheers from the great meeting he addressed; but, under the scorn which such a spectacle creates, is a sense of profound humiliation on behalf of our human nature and our Christian faith. It is because religion suffers, because the spiritual nature of man is fettered, because the lowest motives are brought into the highest relationships, that we consecrate our efforts to the removal of this scandal. The ultimate principle of the movement is also its sustaining motive: that in spiritual work men should act from spiritual motives only, and that the law, by taking all

legal and lower motives away, should leave the spiritual motive free and pure and true to do its own Divine work in its own Divine way.

MR. MOLYNEUX'S SECESSION.

It will be remembered that immediately after the delivery of the judgment in the case of Mr. Bennett, of Frome, several Evangelical clergymen expressed, in rather strong language, their opinions upon the effect of that judgment. The Rev. Capel Molyneux, an eloquent and celebrated member of that party, was one of these. Mr. Molyneux has now judged it to be his duty to publish, in authentic form, the sermon which he delivered at that time, with the emphatic declaration that he secedes from the Established Church.

It is to be confessed that the public expectation of any serious secession of the Evangelical party, or even the secession of any eminent member of that party, such as Mr. Molyneux, has been extremely small. There have appeared to be occasions, in the recent history of the Established Church, when secession seemed to be inevitable. Very strong language was used about the "Essays and Reviews" judgment, not merely by the Evangelical party, but by the extreme High Church party; yet nothing came of it. On other occasions it has seemed that personal conscientious convictions would be found to be superior to attachment to an ecclesiastical connection, but, if any expectation regarding these has been indulged it has been disappointed. Outside of the Church, as well as we have been able to judge, the extreme language, followed by inferential threats, that has been used in regard to some of the judicial decisions of late years—but followed by nothing but threats—has tended to create a distrust or a suspicion of the real thoroughness of any party in the Establishment. That exciting language should be used under exciting circumstances is only natural; but why such excitement should invariably die out and come to nothing, has been a problem difficult of solution. No Christian man, who knows anything of his own conscience, will deliberately impute want of conscientiousness to other Christian men. He will not judge, lest he, too, should be judged. Still, it has been, to say the least, extremely difficult for other persons to reconcile the position of the Evangelical party at least with their public declarations, and we think it is not saying too much to say that the obvious and apparent difference between their words and their actions has had a great deal to do with the undoubted decline in the moral influence of that party. If action was never intended to follow words, then silence should have been kept. Silence not having been kept, there should be corresponding action, for, failing that, there will, in the feeling of most persons, be corresponding condemnation.

Mr. Molyneux, judging from the pamphlet which he has just published, must have felt this. He first recapitulates the substance of the Bennett judgment. He holds it to be a miscarriage of justice, and a palpable and flagrant contradiction to the doctrine of the Church of England. But the fact remains, that, according to law, Mr. Bennett was acquitted. Mr. Molyneux considers this to be "an appalling fact." Then he recites the comments of several of the representatives of the press upon it, all of which went to show that some of the distinctive doctrines of Romanism might be taught in the Established Church. So, says Mr. Molyneux, "There is no longer any security for attendants at our Church, for knowing beforehand whether the teaching to which they shall submit themselves shall be of a directly Infidel, Romanising, or Evangelical character." From this point Mr. Molyneux proceeds to discuss the duty of ministers of the Church at the present time. He asks what is their position, and what are their responsibilities? As for the Church, he says:—

> She is what the law makes, and declares, her to be. The law can alter her, unmake her, or destroy her at any time. She is established by law, and can be disestablished by law. She is absolutely responsible to the legislature, and is bound, at the very peril of her existence, to abide by the laws which are, or may be, imposed upon her by that authority. This is the essential constitution of a State Church, and only so can a Church be a State, and so nationally an established, Church at all.

Mr. Molyneux goes on to show that the teaching and worship of the Church may, at any time, be altered by the authority of the State. "This," he says, "is the nature and constitution of an established Church, and of the Church of England as so established. She is thus committed to the State." But it is also held that there is a law of the Church by which clergymen, at least, are bound. This, it is argued, binds them while in connection with the State to Mr. Bennett's doctrine. Here Mr. Molyneux anticipates some of his future opponents:—

> Nay, but some say, in spite of Mr. Bennett's acquittal, we protest against his doctrine as much as ever. What, protest against doctrine legally recognised in your own Church! Assent to doctrine, and protest against it in the same breath! Where is your faithfulness? where your integrity? Will this do? In the sight of God or man, will this do? Will men of God say so?

So the ultimate questions come up—Disestablishment or secession? What is our present duty—is a question which Mr. Molyneux painfully repeats. And he holds, first of all, that it is not a duty to protest against a doctrine, and at the same time to endorse or even tolerate it. What comes next? It must be—first, barring disestablishment, either reformation or secession. Disestablishment is not considered to be the primary alternative, and some good reasons from an Evangelical point of view are given for this opinion. But Mr. Molyneux reviews the chances of reformation, and thinks them to be small. Then he says, in the plainest language:—

> In the event of this view being correct, and no prospect of real reformation opening out before us, what remains to be done? *What then becomes our duty?* Disestablishment or Secession, I believe them to be the only alternatives.
>
> *Disestablishment, no doubt, all will agree is preferable to secession: but of what use to discuss their comparative merits?* Disestablishment we may say is at present out of the question—I say *at present!* It looms in the distance: the cloud gathers; the day of disruption of old and long-lived institutions hastens upon us; foundations are shaking; and assuredly, among the rest, those of the Established Church give forth their tokens. But, as I think, she falls not yet: she is too deeply welded into the national constitution—too strongly imbedded in the hearts of the people—to admit of the probability of a speedy dissolution. Something to meet present evil must precede *that;* and, reformation being dismissed as impracticable, nothing remains that I can divine, but secession.
>
> Secession: this is an awkward word, and a more awkward thing; but let us look it in the face, and take courage. There are worse things in the world than secession from evil—one, at least—and that is *complicity with evil.* And yet declining secession, if it be so, it is to this worse thing—complicity with evil—that we are inevitably committed. There is no escape from this. *Secession from complicity with evil, by secession from the Church;* or, *complicity with evil, by adherence to the Church*—these are the alternatives, the only ones, now open before us! Which shall we accept? *Theoretically,* who will hesitate; *practically,* I fear, the determination is not so easy. Nor let us be surprised at this. The difficulty of practical decision must be honestly admitted: it is grave and great; not only because *one* course materially consults our temporal interest and comfort, and naturally therefore enlists our sympathies; but because many plausible and apparently weighty objections may be suggested against the *other,* of which none among us are slow to take advantage.

Several objections to secession are next considered, all of which, perhaps, we need not recapitulate, but some of them bear directly upon most important points. Thus, in regard to the cowardice of seceding:—

> *Our* cowardice *too!* Some have the *courage* to talk of cowardice! Cowards, who secede, say they! Well, if it be cowardice to relinquish livings, some of them good ones; to submit to reproach and misapprehension; to estrange old and much esteemed friends; to break up long and cherished associations; to volunteer, for no present gain, much self-denial and suffering; *if to do these things*—instead of abiding quietly as men are, and realising just the reverse—then no doubt is secession *cowardice;* and seceders expose themselves justly to a reproach! *But if it be not so: then,* on this score at least, will it be well for objectors to secession to be as silent as possible; the less, for their own sakes, that is said on this matter the better!

Other principal points are discussed from the same high moral standpoint, and then Mr. Molyneux dismisses details, and grapples with the main issue thus—

> Let us then away with all calculations as to what is about to happen—with all forebodings and forecastings about the future—with all questions such as are pressed upon us, intended to regulate present action by the consideration of consequent perplexities, and coming difficulties. Oh! it is asked, if you secede, where will you go—what section or denomination of the Church general will you join? What about your congregation and people—what is to become of them? Into whose hands will your pulpit fall—or what will be taught there? Verily, I know not! is my simple and sole reply. I know none of these things; but God does know, and that is enough: I leave them with Him. *Things remaining in the Church as they now are,* God, as I believe, bids me *secede;* and the consequences I leave with Him. I must obey God. Yes, at any cost, I must obey God. For some forty-five years I have been preaching to men to believe in God, and serve Him at any cost—even, if needful, at the cost of their lives; to be governed by *principle,* and not by *expediency.* I am not prepared *now,* on my part, practically to belie my preaching. God's favour, which, in experience as well as fact, is bound up with integrity of principle, has been, since I have known Him, "better than life"; and this I must retain, now and ever, through life, through death, and all eternity.

After this the summary of the controversy is recapitulated, and Mr. Molyneux says:—

> If the Church of England is to abide as she is; a monstrous combination of truth and error—of Protestantism and Romanism—of light and darkness—of testimony for Christ, and yet also testimony against Christ; if this must needs be so, then I solemnly, seriously, and as in the sight of God, ask, *what is our* DUTY? Momentous question! I presume not to answer it for any other man living; nor to judge any other man living for the answer, be it what it may, which he may feel right to give; but I do presume to answer the question for myself; and *that* with perfect confidence; and the answer is:—
>
> SECESSION *is my* DUTY!
>
> And that duty I am, God helping me, fully prepared to discharge; yes—real, radical reformation carrying with it the revision of the Prayer-book being impracticable—*I will secede!*

Our readers are, by this time, equal judges with ourselves as to the motives and the spirit which lead Mr. Molyneux to secede from a Church of which, for some forty years we believe, he has been a minister. His own testimony is all that is necessary to his honour. We desire not to add a word to it. He secedes from the working of the individual conscience. We doubt whether, for some time to come, he will be largely followed, but so doubting, we honour more highly this testimony to faithfulness to conscience.

ECCLESIASTICAL NOTES.

The Primary Charge of the Archbishop of Canterbury, or at least so much of it as has been delivered, has not produced the effect that a Primary Charge from Dr. Tait might have been supposed to produce. It is eight years since the Archdiocese of Canterbury was "visited" by its archbishop, and nearly all that the present archbishop has to say is a repetition of what has been said over and over again concerning the desirableness of united action between the laity and the clergy. Some one once remarked that if you wished to know the vices of people, whether of the past or the present time, you have only to look to their laws. If we look to episcopal charges with a similar view, we may conclude that however desirable it may be, there is, at present, no united action between the laity and the clergy of the Established Church. The importance and the duty of this is enlarged upon simply because it does not exist. Nothing would be more strange than to hear this sort of language from the mouth of the President of the Wesleyan Conference or the Chairmen of the Congregationalist and Baptist Unions. In these bodies the unity has always existed, and still exists, and to talk about its duty would be altogether superfluous. But it is satisfactory to see that the guides of the Episcopalian Church are not content with its present condition. They do not consider that the unity, when it exists, of the clergyman and two "lay" churchwardens is sufficient to prove the unity of laity and clergy. The *Times,* in a sarcastic article, observes that it was hardly worth while for a Primary Charge to be devoted to praising the time-honoured usefulness of churchwardens, but really the archbishop goes a little beyond this. He does recognise the existence of laity beyond the churchwarden circle.

The archbishop does more that this. He tells the people of his archdiocese that the Church of England "has lasted a very long time." He has no doubt himself about its lasting for ever, so far as this world is concerned; but he acknowledges that "many of its external supports" have fallen away. Nobody has done, or rather attempted, more than Dr. Tait to keep up all these supports, but he has failed; and now, he says, "The grace of God is certainly seen amongst us in a more living way than was ever the case in the generations that have preceded"—a notable, and we should think, a suggestive admission. What more the archbishop is to say we have yet to learn.

The Earl of Harrowby has also been delivering his charge, which he devotes entirely to the question of the Established Church. Presiding at an inaugural meeting of the Hanley Church Defence Institution, the earl enlarged upon the usefulness of parish churches and ministers, and said that, "these buildings and these men certain persons proposed to disestablish and disendow." Why? Because, said the earl, of the high qualities of the clergy, "it was their very zeal, energy, and devotion that were complained of by their opponents," and these persons said in effect, "Curse on the virtues of the clergy, for they prevent us from finding it an easy task to disendow the Church." So he denounced the Liberation movement as an "unholy crusade," and as leading to the expulsion of religion from the State. Next he is said to have boasted of the services rendered to religion by the Establishment in the rural districts, and then he deprecated the idea of England following the course of other nations in regard to disestablishment. The Earl of Harrowby is reported to be a religious man, and it must be supposed that he believes all that he has said as to the motives of the Liberation party. If *he* offers to Church defenders such food as he put before the Hanley people, what will others

offer? Here, as in the case of the Irish Church, the defenders are working their own destruction.

Another case. It may be remembered that Mr. Thomas Hughes, M.P., in the debate on Mr. Miall's motion, quoted a certain Parliamentary paper, as a proof that the Nonconformist churches in England were declining in numbers. It was immediately shown in our columns, on official authority, that Mr. Hughes had mistaken the intention of this Return, and that it represented, not a decrease, but a vast numerical increase. However, and notwithstanding this, the Church Defence organs and speakers have ever since been quoting Mr. Hughes's figures, not once referring to the explanation of them. We are glad to see, from Monday's *Times*, that Mr. Hughes himself has since publicly withdrawn these figures, openly and frankly admitting the mistake he made. This is just what we expected from him. Are we to expect the same from all Church defenders?

The secession of Mr. Molyneux from the Church does not please the *Record*. Our contemporary hears of it with regret, and considers it to be an "unhappy resolution." Nor does it agree with the sufficiency of any of Mr. Molyneux's reasons for secession. Mr. Molyneux writes of the Church being dependent on the State, but the *Record* reminds him that it exists "by the will of God;" which, we suppose, may be said equally of Mahommedanism and Buddhism. The *Record* also protests that the Church is "not bound to obey the Legislature," but unfortunately she has always acted as though she were so bound, and she always has obeyed it whatever its dictates. For instance, Convocation opposed the abolition of Church-rates with all its might and main: the Legislature abolished the rates and—what is done? But still, the *Record* maintains that the Church holds her independence. It even goes as far as this, which is very far:—

> The Church is not the slave of the State, but its ally. She therefore retains her independence and her power of action whenever the occasion for action comes. Her right of protest is neither removed nor removable. She may lose the protection of the State, and may in consequence be despoiled with the strong hand of her endowments; but this will not affect her life, or compromise her existence. In the opinion of many persons she would but enter on a higher, freer, purer, better life, for the separation.

We have heard language like this before now from High, but not from Low, Churchmen. Truth, however, is often first seen, not in times of peace, but in the midst of difficulty and conflict. In its despondency at Mr. Molyneux's secession, and its apprehension as to the "discredit" which that secession will bring on the Evangelical party, the *Record* sees that even disestablishment will not affect the life of the Church.

There is a place in Connecticut called Wethersfield, where, according to Mr. Samuel Slick, wooden nutmegs had their origin. There is a place in Essex of the same name to which the "Education Department," or, we suppose, the Endowed Schools Commissioners, have just presented a wooden nutmeg, in the shape of a Trust Deed, offered, as a compromise, to the Nonconformists of that parish. It has generally been considered that ancient educational trusts of an undenominational character should, when revised by the Commissioners, be kept as undenominational. Wethersfield, however, is to be an exception. The trust deed offered to the Nonconformists provides that funds and endowments "in respect whereof no other disposition shall be made by the donor," shall be controlled by the "principal officiating minister for the time being of the said parish" who shall also have "the superintendence of the religious and moral instruction of all the scholars attending such school, and may use or direct to be used for the purposes of a Sunday-school under his exclusive control and management." Furthermore, the committee is to consist of the said principal officiating minister and his curates, with certain elected persons. The master or mistress is to be "a member of the Church of England"; at all meetings, the "principal officiating minister" is to take the chair; in case of difference between the minister or curate, and the committee of management, as to the prayers and religious instruction in the day or Sunday-school, the bishop of the diocese is to be the arbitrator, and his decision is to be final and conclusive; in any other difference, an inspector of schools, a clergyman, and a justice of the peace—being "a lay member of the said Church of England"—are to arbitrate, and all the visiting ladies are to be also "members of the said Church of England." These provisions are offered to the Nonconformists of Wethersfield for their approval as conditions of trust for a school regarding the religion of which "no disposition has been made by the donor"! That is to say, they are asked to accept a pure Church of England school governed and ordered in the most sectarian manner by members of that Church. The impudence of this scheme is, we were going to say, unparalleled, but we remember that it is not unparalleled. What the Commissioners will think when they hear that the Wethersfield Nonconformists have treated it with contempt and indignation—contempt being the uppermost feeling—we do not know. Really, we should not wonder if they expressed surprise. Why should Nonconformists not be contented with their wooden nutmegs?

Our columns to-day record the retirement of Dr. Brock from the ministry of Bloomsbury Chapel. We should like to say a great deal as to the character and the work of the minister of Bloomsbury Chapel, but what and where is the need? His own people and neighbourhood, those amongst whom, for the last quarter of a century, he has done such work as God has given him to do—those, that is to say, who know him best—have borne the testimony that we record. Dr. Brock will be greatly missed, and for years to come the unsatisfied eye will want his presence. But it is not a little to know that he is still able and willing to do public work, and we have no doubt that while his power may be less concentrated than it has been, it will be equally devoted to the Master's service. He has filled a difficult position with honour, and he retires in honour.

ATTITUDE OF THE SCOTTISH CHURCHES IN REGARD TO DISESTABLISHMENT.

II.

In proceeding to account for the rapid advance of voluntary sentiment in the Free Church, we stated that there were two causes to which this outward tendency was largely attributable—one external, the other internal. The former, in addition to the influence of intercourse with United Presbyterians, is to be found in the agitation that commenced a few years ago in the Established Church, for the abolition or modification of the law of Patronage. In view of this, especially in the Parliamentary form it has reached, the Free Church Assembly in May passed a series of resolutions, in one of which it declares "that questions bearing on the future relations between Church and State in Scotland, if once raised, must be determined, not according to the wishes of the courts and people of the Established Church, but in a manner conducive to the religious well-being of the nation and to the peace and harmony of the Evangelical Churches." This, as the advocacy of the resolutions showed in no minced terms, means, that in those questions, the nation must have a say, and that say must be, Let the Scottish Kirk be disestablished.

The internal cause of this advanced sentiment in the Free Church is of a character entirely distinct, but exerts an influence probably that is still more potent. It is to be founded in the long-pending question of union with the United Presbyterian and Reformed Presbyterian Churches, and especially in the critical stage at which that question has arrived. Finding it impracticable to precipitate the proposed amalgamation without a new Disruption, the Union majority in the Free Church, concurrently with the other negotiating Churches, adopted the "mutual eligibility" principle; according to which the three negotiating Churches might interchange ministers without further trouble than signing the standards which they held in common. This, it was not concealed, was a further preliminary stage of union, and one which made ultimate union certain and inevitable. The reactionary party interpreted it as a rush into union by a sort of sidewind, and opposed it with characteristic vehemence. The Rev. Dr. Cuyler, of New York, who was present at the debate, says in a letter:—"Dr. Begg is the Robert J. Breckenridge of Scotland—a large, portly man, with a keen stomach for a fight, and yet of a most genial and cordial disposition. The other 'war horse' of the Anti-Unionists, Rev. Mr. Nixon, of Montrose, made a speech which was a perfect eruption of red-hot lava, yet he is said to be one of the most loveable and benevolent men in Montrose." The lava proved of no avail; the "mutual eligibility" scheme having passed by the usual majority of two-thirds. So far from appeasing the Anti-Union party, as some fondly dreamed it might, it kindled them into white heat, and proved the signal of hotter, keener strife; which promises results other and larger than those of mere ecclesiastical union.

Since the Assembly in May, the Anti-Unionists have been up in arms. From their pulpits, through their organs, by all methods in their power, they have kept up the cry of "No Surrender" with no bated breath. They have not spared the United Presbyterian Church. They have been profuse in their expressions of sympathy with the Established Church. What more specially concerns us now is, that they have been instant in season, and out of season, in vindicating the State-Church principle. They have, in particular, been stumping it in their great vantage-field, the High lands, and condemning and counter-working with might and main the action taken in the General Assembly. The result is what might be expected. The gulf between them and the Liberal majority yawns wider every day, and the problem, not of Union only, but of disestablishment, hastens more rapidly towards consummation. The organ of the party in advance, said in August last, "It is just as certain as that the Free Church itself exists, that the Union majority in that Church will carry through the mutual eligibility principle at all hazards, and in the face of all consequences."

This last phrase is no empty flourish. It has a real and profound significance. The Reactionaries, as their opponents have begun to call them, have long threatened, and now seriously meditate, setting up a claim to the entire property of the Free Church, amounting, I suppose, to about five millions sterling. A leading lawyer of their number, Mr. Maurice Lothian, in a long and carefully written letter, which appeared a few weeks ago in the *Daily Review*, brands the mutual eligibility scheme as "a novelty not provided for—on the contrary, involving a change and encroachment on the Free Church Constitution, which is inconsistent with its testimony, and consequently is illegal." On this ground he declares an appeal to the courts of law "to be now inevitable," and proposes that it "should be taken in the least expensive, and least offensive, and in the most summary and simple form." In terms of a recent law improvement in Scotland, "all disputants," he says, "may present a joint case or memorial to the Court of Session, specifying the point on which a decision is required; and it is given almost as soon as an opinion of counsel on any memorial could be obtained, with this advantage, that it is final." It might be obtained "within three weeks." This would determine "the legality of the new scheme, and end all strife, for the disaffected must either then acquiesce, or retire."

To this challenge, and to the entire reactionary agitation, the movement party have in the meantime replied by addressing a letter to the ministers of the Free Church, dated Edinburgh, 22nd August, 1872, and signed by ten of their leaders, in which they refer to the "desperate efforts" made by their opponents "to produce incurable divisions and ultimate rending," and vindicate the action of the last Assembly, now under the consideration of the Presbyteries. In this long letter the leaders complain in strong terms of the hostile agitation as "tending directly to sow dissension and divisions in congregations," and as openly mooting a new disruption, and they urge them to counterwork it by all means in their power. The result has been to call pointed attention to the relation of both parties to the Established Church, and to the consistency of their respective policies with the distinctive principles of the Free Church.

In the last (September) number of the *Presbyterian* this point is spiritedly treated from the Liberal point of view in an article entitled, "Anti-Unionist March Back to Egypt." The writer does not hesitate to describe the typical Free Churchman of 1843 as having at that time been often in his language "positively intemperate" towards the Established Church, which he would call a "moral nuisance," and if any of his brethren talked of it sympathetically he would set him down as a "Residuary." In contrast to their former themselves, Dr. Begg and his party now speak of returning to the Establishment for a trivial reason, which stultifies their former acts of protest and disruption. They have also assumed a repellent aspect towards the Nonconformist churches. They have relapsed into Erastianism, their threatened lawsuit being witness. They have "lowered their views of that Divine institution which they call the Church"; for, "let them say what they will about making endowments" an open question, it is impossible not to believe that their real creed is that the Church cannot Evangelise the world unless it is sustained by State aid. They would go to law to "ask if the Free Church is free to admit a man to her ministry, who is willing to sign all her standards!" In such unceremonious terms are the reactionaries paid back in their own coin; all clearly indicating the progressive widening of the gulf which now rolls between them, and which will soon drift the Liberal majority of the Free Church from their last moorings to the rotten raft of the principle of State

Churchism. "Our friends deceive themselves," says the writer, "if they imagine that the true issue between us and them is not being more and more clearly seen by the intelligent members of the Free Church. Their aim, disguise it as they will, is to lead us back again into Egypt, and rather than consent to that upon any terms, we shall let Mr. Nixon set up a new sect, and take our chance of Mr. Lothian's action for damages."

In another part of that same Free Church organ we read: "Considerable dissatisfaction has lately been felt that the recent lecture of Professor Cairus, on the Disestablishment of the Church of Scotland, and the plain and pointed speeches to the same effect, delivered in the United Presbyterian and Free Church Assembly, have not been followed up by vigorous measures, or been productive of any positive results. We now hear it whispered, however, that a strong and influential society is to be established in Edinburgh, for the purpose of making every endeavour to obtain the Disestablishment and Disendowment of the Church of Scotland "as no longer founded on sound Scriptural principles and strict political justice." We trust this anticipation may soon translate itself into stirring fact. There is ample ground for erecting this banner even on the lower platform of principle on which many, not able to see the entire way to voluntaryism, did valiant battle four years ago for the disestablishment of the Irish Church. The United Presbyterian and other Dissenters of Scotland are ready to move; and the Free Church, on whom all eyes are now being specially fixed, is drifting into rapids of debate, from which it is discerning more clearly every day that there is no escape or emergence except in the safe, sound, and self-luminous principle of the total emancipation of the Church from the State. The working of the Education Act for Scotland, now happily law, will both furnish scope for the agitation of the question, and practical reasons in abundance for its speedy solution.

J. G.

Glasgow, October 5, 1872.

CHURCH AND STATE IN GERMANY.

Dr. Falk, the new Minister of Public Worship in Prussia, has addressed a letter to the Bishop of Ermeland, dated the 25th ult., which, after recapitulating the various communications which have passed between the Government and the bishop, distinctly points out that although the Imperial Government acknowledges the advances made in the bishop's declarations, it is still unable to find in them such guarantees as it is bound to demand in the interest of the State and its subjects. Dr. Falk maintains, in the course of his letter, that the antagonism between the views of the bishop on the question of State rights and the fundamental principles of the Prussian as well as any other State administration continues to exist without the hoped-for solution, notwithstanding that opportunities had been offered by the Government to the bishop to come to a mutual understanding. The Minister of Public Worship concludes by saying the Imperial Government cannot possibly further undertake the responsibility of continuing to make payments for the support of the bishop from funds of the State, to the laws of which the latter has not yielded implicit obedience, these emoluments having been voted by the Diet on the presumption that the laws and the constitution of Prussia, on the basis of which the moneys were granted, would always be considered as valid and binding by the recipients. This assumption having become void, as amply proved by the official statements of the Bishop of Ermeland, the right of the Government to make these payments is rendered doubtful, and it will therefore suspend them for the present.

A telegram dated Berlin, Sept. 28, says:—"The Bishop of Ermeland, in a reply sent to Count Bismarck's last letter, before receiving the final decision of Dr. Falk, the Minister of Public Worship, which suspends the payment of the bishop's emoluments, unreservedly adheres to the position assumed by him on the question of excommunication."

It appears that out of a total revenue of 584,589 thalers to the twelve Prussian bishoprics the Crown pays no less than 406,059 thalers, while other 12,802 are derived from privileges almost equally under the control of the Crown. The bishops do not appear to be immoderately paid, for the three archbishops are limited to 12,000 thalers a year each, and the bishops' stipends vary between 3,908 and 9,000 thalers; the sum total of episcopal salaries amounting to 95,196 thalers, besides 6,313 thalers for suffragan bishops, and 8,100 for vicars-general.

The meeting of the German Roman Catholics at Breslau to deliberate upon the "grave interests" of the Catholic Church in Germany is declared by the Ultramontanist press to have been a conspicuous success. At the first meeting, about 1,030 persons were present; at the second the number increased to 1,350, and at the third there were 1,627 delegates assembled. Besides these gatherings of delegates, there was a public meeting, at which it was declared that it was a calumny to represent the Catholics who oppose the Government as enemies of the Empire. The Liberals, it was said, have the least title of any to say such things, seeing that they in 1860 carried on a vigorous conflict with the Prussian Government. No one had a right to call in question the patriotism of such a man as the Bishop of Breslau. At the first meeting of the congress that ecclesiastic intimated his conviction that the whole currents of the age are running in opposition to Christianity. "The conflict," he said, "would be keen, as our enemies are formidable and numerous. The disease of the age is deep-seated; it is in the very blood of the present generation; and no human power will conjure away the evil spirits that have arisen out of the abyss. Nothing will cure the malady of society but the knife and burning fire. We are nearing a frightful catastrophe, which approaches with huge steps, and which is the only means of leading back to God those estranged from Him." At the public meeting which closed the series of congress gatherings a number of resolutions were passed protesting against the assaults upon the Pope and the Church in Rome, and against the recent legislation of the German Empire inimical to the Church. All German Catholics were called upon to undertake energetically the defence of their menaced Church, and to work by all the means in their power for the protection of its interests. The last resolution passed was in favour of the Catholic press as the only antidote against the corrupt heretical press, which is actively diffusing pernicious error.

It is reported that the Archbishop of Breslau will be brought to trial for his recent speech. The Archbishop of Cologne is said to be marked out for similar prosecution. The third Prussian archbishop, Count Ledockovski, of Posen and Gnesen, hitherto the Emperor's special *protégé*, who, even in the height of hostilities, was a welcome guest at the imperial camp in France, now likewise shows signs of rebellion. Whereas he had previously avoided political agitations and alliance with the Polish party, and to please the court has even forbidden his diocesan clergy to stand as candidates for Parliament, he has now almost placed himself at the head of the Ultramontane movement, and openly countenances the election of one of his canons to a vacant seat. The authorities naturally view this change of policy with dissatisfaction. Posen (says the *Pall Mall Gazette*) is the province where not only the flame of national opposition is kept alive, but where also the Catholic clergy have most power, and the two allied, not in secret but in open aggression, cannot fail to be an appreciable addition to the hostile camp.

The address which English Evangelicals presented Prince Bismarck to support him in his conflict with the Jesuits has called forth a strong expression of opinion in a contrary sense from an unexpected quarter. In a letter to the authors of the address presented to the prince by Mr. Arthur Kinnaird, Dr. Ewald, the famous Orientalist, and representative of Hanover in the German Parliament, an old enemy of the Jesuits, complains of the signataries' want of wisdom in interfering in the question without having first made themselves duly acquainted with its true bearings. The experience of ten years, he says, goes to show that religious liberty, instead of extending, has been repressed under the prince. "The errors that cling to every Church in the course of its development, and to the Romish Church too, no true statesman will think of rooting out by mere force. And, as strongly convinced as I have long been that if every Christian man ought earnestly to labour to complete in our day the Reformation of the sixteenth century, so certain am I that the measures adopted in Berlin against the Romish Church can only increase our ecclesiastical confusion." In conclusion, Dr. Ewald reminds the signataries that, while newspapers give Germans an idea of English affairs, German newspapers, owing to the want of freedom of the press, can supply Englishmen with but a poor idea of the state of things in Germany.

A Bishop's Discomfiture.—Ever and anon a bishop with much parade is presented with a pastoral staff by admirers who probably can think of no more fitting expression of esteem; the said bauble ever after figuring on all possible occasions, borne by some honoured curate in the van of those theatrical processions which it is now the Episcopal fashion to inflict on the public. A good story of one of these staffs comes from Prince Edward's Island. The Bishop of Nova Scotia (Dr. Binney), it appears, asked leave to officiate at a wedding—the rector consenting, on condition that no departure from the ordinary ritual should take place. However, judging from the context, the rector had suspicions of his bishop; and, though uninvited, presented himself at the nuptials; just in time, as it turned out, to catch the august shepherd entering with the much cherished staff in hand, which, by the way, was sent by English enthusiasts. "My lord, I *positively* object to *that* being carried into my church," said the Evangelical rector, pointing to the staff, and on the bishop showing a disposition to insist on its presence, saying—"Oh, you had better allow it to be taken in for *this* time under protest," rejoined—"*Protest!* my lord! *I positively forbid this bauble's* being carried into my church." The churchwarden backing up his rector, the crook was unscrewed and returned to its box, his lordship at the conclusion of the ceremony declaring he had set foot for the last time in St. Paul's, Charlottetown—probably more effectually routed than has been any bishop for many a long day. Had the Church a few more ministrants like the Rev. D. Fitzgerald, the Dr. Binneys of the Episcopate would not be able to carry things with such a high hand. But when does an English clergyman put his foot down on practices that are part of his bishop's creed? Complaints, it is true, are rife enough, yet, when is there decisive action like that chronicled? One moral at least may be drawn from this transatlantic episode—that unless English Churchmen wish to get colonial bishops into hot water, and make them look very small indeed, they had better make them no more presents of upholstery.

The notorious Dr. Massingham, of Warrington, has been appointed vicar of St. Paul's, Longport, Staffordshire.

Father O'Keeffe.—At Callan on Friday the Rev. Mr. O'Keeffe, at the head of 3,000 people, went from the parish chapel to Friary Chapel, and publicly challenged the missionary priests who recently came to Callan to appear and state why they did so without his invitation. They did not come out, and Father O'Keeffe then proclaimed them cowards, amid loud cheers, and retired. A large police force was in attendance.

A Rebuke to Snobbishness. — A somewhat acrimonious discussion took place at the Leeds Town Council meeting on Monday, on the proposal that the corporation should take part in the procession of the Church Congress next week. The proposal was strongly opposed by Alderman Carter, M.P., and others. A resolution in favour of it was withdrawn, and the Mayor intimated his intention to be present, and invited the Council to accompany him. [If the Congregational Union or Wesleyan Conference were going to Leeds, would any one think of a corporation procession as an addendum?]

The New Roman Catholic Association.—The *Dublin Evening Post* states that the new Catholic Association has already been formed, with the warm sanction and approval of the general body of the bishops and many of the Catholic nobility, gentry, and members of Parliament, and under the presidency of the Earl of Granard. It adds that the Association has no political party object of any kind, being purely Catholic in its drift and design. Cardinal Cullen left Dublin on Saturday morning *en route* for Rome, accompanied by Monsignor M'Cabe.

Monsignor Capel, in a sermon preached at St. Alexander's Church, Bootle, on Sunday, referred to the struggle between the Roman Catholic Church and the State in Germany and Switzerland. The action of the Swiss Federal Council in the case of Monsignor Mermillod he described as a struggle between the authority of the State and the authority of God, and the expulsion of the Jesuits from Germany was characterised in similar terms. As for the Old Catholics, they are, he says, men who would anathemise each other, and are only bound together by a common hostility to the Church.

Religious Co-operation. — The Episcopalian and Presbyterian Churches of Victoria seem likely to unite in providing religious ordinances in thinly-populated districts. A conference of the two Churches took place some weeks ago, which has resulted in a proposal to form a society, to be called the Church of England and Presbyterian Pastoral Aid Society of Victoria, being adopted. Its object will be to collect funds to secure provision for religious instruction in thinly-populated localities. The society will endeavour to secure a minimum salary of 300*l.* per annum to clergymen labouring in such districts.—*Melbourne Age, Aug.* 13.

The Secession of the Rev. H. M. Barnett.—The Rev. H. M. Barnett, late curate of St. Jude's, Mildmay Park, whose secession from the Established Church of England was announced a fortnight ago, having joined a Free Church in Southampton, in which town he was formerly a curate, has received notice from the Bishop of Winchester's secretary that he will be inhibited from officiating as a clergyman unless he complies with the Clerical Disabilities Act. In announcing this on Sunday, Mr. Barnett said he seceded from the Church in consequence of the Bennett judgment. He should refrain from further officiating until the advice of the Free Church Council was taken on Tuesday week, and by that he should abide.

Seizure for Non-Payment of Tithes.—A seizure was made on Saturday last on the household goods of Mr. Councillor Baker, of the well-known firm of blacking makers, for non-payment of tithes due to the Rev. John Walcot, of Ribbesford, Worcestershire, on land held by Mr. Baker. The amount due, with expenses, amounted to nearly 30*l.*, and the bailiff, proceeding to the house when only the servants were in, effected a seizure of the whole of the furniture in the dining and drawing rooms. These he had valued on the spot by an auctioneer who accompanied him, and sold them to the same man for 30*l.*, far below their value. They were cleared off at once, as he refused to wait while Mr. Baker was sent for, though the governess telegraphed for him at once. Mr. Baker is a member of the Society of Friends, and has always refused to pay tithes. He had received no notice of the distraint, and intends to take legal advice on the matter.

Mr. Hughes, M.P., and his Dissenting Statistics.—Mr. T. Hughes has written to the chairman of his late meeting at Frome with reference to some erroneous statistics quoted by him in the

House of Commons on Mr. Miall's motion. The following is an extract from the letter:—"I have much pleasure now in fulfilling my promise of stating the results of my examination of the papers you were good enough to place in my hands with reference to the statistics as to the number of Nonconformist places of worship in England and Wales. It appears from these that there has been a very large increase of such places of worship, and that I, in my speech on Mr. Miall's motion, had fallen into the blunder of taking the return of 1870 as representing the total number, instead of the additional number which had been certified since the last return. I need not add that I am very sorry for the mistake, and for having, though in perfect good faith, misrepresented the facts. I only wish that you, or some other of my Nonconforming constituents had called my attention to this matter earlier. You may reply that I ought to have found out my mistake for myself, from the articles and letters in the *Nonconformist;* but the fact is, that in the session I have no time for reading anything in the newspapers to which my attention is not pointedly called by some one on whose judgment I can rely."

The Greek Church in Russia.—The Rev. J. Baillie, rector of Wyvenhoe, gives the following description of the superstition that obtains in the Russian Church, with which so many of our ecclesiastics, who snub Dissenters, are anxious to hold communion:—"I have been travelling lately in Russia, and have taken some pains to observe the existing conditions of its Church. I have been in St. Petersburg and in Moscow, as well as in various country districts, and have witnessed the worship of the people. I happened to meet the distinguished missionary, Dr. Duff, and had the pleasure and benefit of his company in visiting those different scenes. Images are not worshipped, as in the Romish rite, but everywhere pictures and relics form the leading objects of the people's reverence. The service is a mere 'bodily exercise,' the worshippers doing little else than pass through a succession of the most humiliating gestures and postures. Dead men's bones are exhibited to the poor belated people, and are kissed with the utmost intensity of devotion. The priests utter a monotonous drawl, and quite evidently the mass of the people have not the slightest notion of what is said, waiting only for certain movements of the priest to proceed with their own antics. Money is collected very assiduously while the service is going on, and as one devotee after another comes up to kiss a bone which the priest has brought from its shrine for adoration, his other hand is held out for a special offering. It would occupy too much of your space to detail the varied forms and shapes of this superstition; but you may gather what impression the whole scene was fitted to leave when I add that Dr. Duff declared to me that, after witnessing the worst idolatries of India, he had not anywhere seen anything more degraded than the worship of the Greek Church, and this, not in an outlandish corner, but in the very centre of the two great cities of the empire."

Primary Visitation of the Archbishop of Canterbury.—The Archbishop of Canterbury commenced the visitation of his diocese on the afternoon of September 22, at All Saints, Maidstone. In addressing the clergy and churchwardens for the first time, he proposed not to deliver and repeat one long charge, but to confine himself at each place to one subject. The subject to which he now wished to direct attention was the relative duties of the clergy and laity in the Church of England at this particular time, for without the assistance of the laity the clergy would be powerless to discharge their functions. Proposals had been made to legislate for the establishment of parochial councils, also for the meetings of clergy and laity for discussion—both tentative propositions; but, he believed, everything conducive to sympathy between the clergy and the laity would be of advantage to the Church. Neither of these meetings would be effective if exclusive, and only by aiming at practical objects could they be beneficial. Outside these there was obvious room for co-operation. No greater change has occurred than in education, and here the laity could help the clergy to send children to school, and to establish sound schools. Church building and extension was another obvious way of co-operation. It was said the Church was exposed. The Church had a great work lying before her. She had lasted now for a long time, and by God's grace, with more or less of her present constitution, she would last until she had at least done that work for which Christ put it into men's hearts to give the Church its present organisation. Over the unknown future they had no control, but they could each, while his own day lasted, labour heartily and faithfully for the Lord whom they served, and to preserve the great truths which He had committed to their trust. Men talked as if the Church of England was exposed at this time to dangers such as it had never known before. No doubt many of its external supports had fallen away from it, but there was no external support to be compared to that loyalty of spirit and that earnest desire for men's souls which the grace of God had created in a more living way in the present generation than in any generation past, and if they lived in a time of difficulty they lived also in a time when they had many encouragements, and when the zeal for the cause at heart was certainly beyond that of foremost generations. The Church of England had always boasted that it was a National Church, and nobody would doubt that in a National Church there must be a tendency to a diversity of opinion. He trusted the Church of England never would forget that in the midst of its diversities of opinion there must be that essential unity which had united Christians of a thousand lands and in many generations. If they differed, they still agreed. They agreed in the love of Christ; they agreed in the distinct and full recognition of the doctrines of the glorious Gospel of Christ. Evil would be the day in which any one part of the various parties which existed in the Church of England should expel the other. Each was able to help the other forward, and he believed that divisions amongst them were as nothing compared with that essential unity which made them all desire to serve God.

Religious Tendencies of the Age.—Bishop Temple presided over a meeting of the Society for the Propagation of the Gospel, at Exeter, on Thursday. Remarking on the spirit of the age, he said everything was called on to give an account of itself—old customs, old pursuits, and old faiths too, were required to show why they held their place; were asked what fruits they could produce to justify their remaining as standing trees in the garden of God; and why they should not be cut down as cumbering the ground—not because they had not done useful work in their day, but because their day was passed, and it was now time when other and more vigorous plants should be allowed to grow up and take their place. It seemed impossible for anyone engaged in the consideration of what belonged to this present world to think of the quiet and deep forces which the true Christian knew to be the most powerful of all, although they often showed so little—the hidden and secret powers of communion with God, and earnest prayer and strong faith. Yet these things were far from being forgotten; in the midst of all this stir and turmoil of the world's politics great religious questions seemed to absorb men's minds and have a deeper interest than all others. Though these were times of deep interest and stirring excitement in matters belonging to this present life, they were also times when men were striving most earnestly for the faith, and carefully considering how they might best commend it to the consciences of others. It was not true that because men thought much of the things of this world they forgot the things which appertained to the other. It was in days of general stagnation when one had to fear for the work of God, and not in days like the present. There could be no greater obstacle than a time of stagnation of the human intellect, when men cared nothing for matters of high import relating to their life here. The Attorney-General, in moving a vote of thanks to the Bishop of Chester for his sermon, dwelt on the advantage of having prelates who could guide the councils of the Church. He referred to the yearning for simple symbols that might consecrate and enshrine the great central truths which all held, but which might leave other matters for Christian liberty—symbols which satisfied the primitive ages of Christianity, and which, but for unwarranted additions, would satisfy us too. He had felt this because in the profession to which he belonged, and in the society in which his lot was cast, he had found not a rejection of revelation, no desire arrogantly to question the authority of things Divine, but a desire to accept faithfully and humbly that which satisfied the earlier ages, and which would satisfy men now were it not for the additions which might be true—and in his judgment nine-tenths of them were true—but as to which he failed to see the authority for enforcing them on mankind as of the same force and value as the more simple and central truths. Sir S. Northcote alluded to the strides being made by Mahomedanism in the East, and urged the importance of female education in India, as likely to prevent young men who abandoned Hindooism from becoming mere Deists. It was true there were great difficulties in the way of educating women in India, but a beginning was being made with the Zenana schools, which were doing an excellent work. Those who were shaking off the idolatry of their ancestors were beginning to feel a desire to see their wives and sisters educated so that they might become their companions and interest themselves in the same pursuits as they were becoming interested in.

Religious and Denominational News.

RETIREMENT OF THE REV. DR. BROCK.

On Sunday morning a crowded congregation was gathered together in Bloomsbury Chapel to listen to the farewell sermons of the pastor, who, after forty years of public life and hard work, has a right to claim a few years of repose and retirement. Circumstances of a painful nature possibly may have hastened that decision. Dr. Brock is not so young as when he went to Norwich as successor to Mr. Kinghorne, and won all hearts by his manly bearing and youthful fervour; or as when, in the fulness of his fame and the maturity of his powers, he came to London to win for Baptism at the West-end a reception to which at that time its records could find no parallel. Since then others have arisen, and the Baptist name is now held in honour everywhere. While success has been manifest at Bloomsbury, Dr. Landels, in a neighbourhood still more fashionable, has gathered around him a people second, as regards intelligence or influence, or social position, or Christian zeal, to none in the district. But it was not so when Dr. Brock first delivered his testimony in Bloomsbury, and his chapel itself was an evidence of taste and pecuniary liberality rarely met with in Baptist circles. A great congregation soon filled the place—Lance, the artist, unrivalled for fruits and flowers; Sir Morton Peto, then the colossus of the railway world; Dr. Price, the genial editor of the *Eclectic Review*, and others more or less known to fame, were to be seen there every Sunday. Students also from the neighbouring college in Gower-street were there. Not a few people who had worshipped in Cave Adullams, who had rejoiced in Little Bethels, who had sung the songs of Zion in obscure alleys and back streets from which fashion had steadily kept aloof, whose preachers had been lean and painful divines, much given to deal with hard texts and difficult doctrines, all at once found themselves in a chapel elegant and commodious, challenging as it were the attention of the world of London, in the midst of people of position and respectability, listening to the warm, living speech of a man whose heart was in his work, and whose sympathies were all with the age. But the best of us live fast and rapidly pass away. Decay and death press quick and hard on the footsteps of vigour and of health, and the church at Bloomsbury will henceforth know its honoured pastor no more. To younger men he leaves the work he has nobly begun, and leaves it voluntarily and peacefully, making no bargain—asking no pension, feeling only that his hour has come to step down from the pulpit and retire. It is not alone the church at Bloomsbury that will regret this decision. It is not alone the Baptist denomination that will join in that regret. To the Church universal Dr. Brock has recommended himself by the catholicity of his feeling, the spotlessness of his life, the earnest labours in the pulpit and his platform services of forty years.

On Sunday the Doctor's friends far and near were present in great force. It may be questioned whether at Bloomsbury such a congregation was ever seen before. One of the earliest arrivals was Mr. Samuel Morley, M.P. Grey-haired old men were there from all parts of the land. They had stood side by side with the Doctor on many a platform. They had held up his arms in many a fight. They had won with him many a victory—in times when passions were fiercer and truth was rarer, and prejudice and ignorance were more rampant than now. When the Doctor stood up in his pulpit to lead the devotions of his people, it was evident that something more than idle curiosity had drawn that vast assembly there, and truly he on whom they looked was no reed shaken by the wind. In his first prayer occasionally his voice trembled, and his accents were low, and very near indeed was he to the springs of the heart. Altogether the tone of his devotional exercise was high. Chant and sacred song and Scripture selected for the lessons of the day—all told of the church's noblest mission, and of the Christian's highest hopes. In his second prayer, with great power and fullness the retiring pastor commended the church and all its institutions to its Living Head. The sermon which followed was from the 71st Psalm, verse xvi. "I will go on in the strength of the Lord God. I will make mention of Thy righteousness, even of thine only." It was a reassertion of the principles in conformity with which the preacher had commenced his career in Bloomsbury four-and-twenty years ago, and his faith in which was undiminished then, and would be till the last hour of his life. He spoke of the difficulties and doubts with which he came there. The entire enterprise was new. The service recognised that it should be adapted to the peculiarities of the age. In Norwich he had time to master the religious literature of the day; he was privileged to converse with men who had understanding of the times, and there also he had gathered up the fruits of fifteen years' experience. Had he succeeded? that was the question. Had he known all he knew now, he would have hesitated even more than he did. In the pulpit he had to encounter the increasing tendency of the age to get rid of theological restraints; he had to meet the new phases of scepticism which were advocated by men whose sympathies and aims entitled them to respect; he had to help his younger brethren to withstand the fierce temptations by which they were assailed. Besides, there was much pastoral work to be done, the pressure and the anxiety of which were well-nigh overpowering; but his experience taught him that he was right in preaching the Gospel in the Apostolic manner as set forth in the doctrines of our Most Holy Father. He had no alternative but to preach Christ and Him crucified. The Gospel was the consummation of the wisdom of the only Wise God. Never had the doctrine of the Gospel been more severely tested than in the present day. And while he felt that our knowledge of it was only knowledge in part, no advanced theory had altered the commandments of God, or His position relative to humanity, and no profound scholarship had elicited another name than that of Christ. He (Dr. Brock), was sent there not to descant on the beauties of virtue, or to appeal to taste, but to get people to be saved. And lastly, said the Doctor, in his understanding of his text, he felt that he was right. The Divine blessing had been made efficacious. He felt that he had a blessing to the young, and to the old, and the struggling, and the suffering, and the unconverted. Some were there, some in different parts of the country, some in the colonies, some in the paradise of God. On the review of his ministry, he felt that his confidence was more warranted than he had thought. He commended his text to the Church, and he trusted it would be the motto of his successor. Such is a faint outline of what the Doctor read. It was well, perhaps, that he read his sermon; had he trusted to extempore delivery,

under the peculiar circumstances in which he was placed, the difficulty of his task might have been immensely increased. As it was, he was able to preach his farewell sermon with composure, and to leave the pulpit with an outward calm and firmness rarely exhibited at such times. A large portion of the congregation wore mourning out of respect to the memory of Mrs. Brock. In the evening Dr. Brock preached to a vast congregation from 2 Thessalonians i., ver. 10, "Because our testimony among you was believed." The Lord's Supper was administered to a very large assemblage, and the service was not concluded until a late hour. It was announced that the Rev. T. W. Handford, of Bolton, would occupy the pulpit next Sunday.

On Monday evening, in place of the usual prayer-meeting, a valedictory service, which, however, partook largely of the character of a prayer-meeting, was held in the chapel. The area was well filled, several of the congregation who arrived late being unable to obtain more than standing-room, and a large portion of the spacious galleries was occupied also. The platform used when public meetings are held in this chapel, had been erected in front of the pulpit; and on it, right and left of the retiring pastor, who presided, were the Revs. Dr. Landels, Dr. Stoughton, Dr. Angus, J. C. Harrison, G. W. Lewis, Dr. Culross, W. H. Booth, W. Brock, jun., and James Spurgeon, Sir S. Morton Peto, and Mr. James Benham, the senior deacon. Among the congregation we noticed the Rev. Ll. Bevan, Mr. C. E. Mudie, and for a short time, the Rev. Dr. Cumming.

The service commenced with the hymn, "Stand up, and bless the Lord." Dr. Brock then read 2 Cor. i., and Drs. Angus and Culross offered prayer. Watts's familiar hymn, "Lord, 'tis a pleasant thing to stand," having been sung, Dr. Stoughton addressed the meeting in a few brief but well-chosen sentences, which were rendered particularly acceptable by their reference to the speaker's early intimacy, dating forty years back, with Mr. Brock at Norwich, and his reminiscences of the latter in association with John Alexander and Andrew Reed. The Doctor felicitously recalled to mind the auguries of some hard-headed men, for whom Norwich was famous, as to the future of the young preacher, in whom they did not fail to discern the elements of an eminently honourable and successful career, when he was yet, in the words of the hymn which had just been sung, "a young cedar fresh and green"; and now that he was "laden with fruit of age," those anticipations had been absolutely realised in the event. The speaker regarded Dr. Brock as the *beau ideal* of an English Nonconformist minister, and considered that to the peculiarly English and straightforward element in his character his success was largely due; and while condoling with him under his severe bereavement, he could not but admire the manly fortitude with which he bore his great sorrow. After prayer by the Revs. G. W. Lewis and J. C. Harrison, and the hymn "Oft in sorrow, oft in woe," Sir S. M. Peto referred in feeling language to the formation and early history of the church which was now losing its pastor, and expressed his conviction that Dr. Brock would continue to occupy, in relation to the Baptist denomination, a position similar to that now occupied in the Independent body by Dr. Binney, whose influence continued undiminished, notwithstanding his retirement from the pastorate. The Rev. W. Brock then offered prayer, and after another hymn, Dr. Landels, who did not regard the occasion as suitable for the delivery of an address as usually understood, nevertheless referred in words of deep sympathy to Dr. Brock's settlement at Bloomsbury twenty-four years ago (which he regarded as an event in the history of the denomination), to his faithful discharge of pastoral duties apart from his pulpit ministrations, and to the invaluable aid he had found in the wife of whom he had been so lately bereaved. After prayer by the Rev. W. Brock, jun., Mr. James Benham, as the representative, *ex-officio*, of the church and congregation, disclaimed the existence of the faintest wish on their part for the retirement of Dr. Brock, and expressed their deep sorrow that he had thought it his duty to take that step. Mr. Benham, however, warmly eulogised the magnanimity with which Dr. Brock had made his resignation entirely unconditional, and went on to explain that having, as Nonconformists, no deaneries, canonries, or other comfortable retreats to which their ministers could retire to end their days, they must rely upon the voluntary principle, upon which they had so successfully carried on this enterprise, for means to enable them to relieve their pastor of temporal anxiety during the remainder of his life. He further explained that though he and many others would have, for obvious reasons, preferred that those means should have been collected privately, it had been felt that that course would be unjust to many outside their own circle who might wish to contribute, and also to Dr. Brock himself. It had therefore been determined to make a public appeal, and the result had justified their determination. The subscription list would be kept open till next Saturday, and when the few outstanding accounts had been paid in, there would be enough to purchase for their pastor an annuity of 200*l*. Dr. Brock then rose, and said that he was unable to address the meeting as he would have desired, but with deep emotion acknowledged the kindness of his people, and expressed his conviction that his separation from them was God's own act. He kindly replied to those who had thought it his duty to "die in harness," that in that case the church would probably have died also. And as to the anticipation which had been expressed that he would finally hear God's approval, he assured his hearers that the "Well done" of the great day could only come as the outworking of "patient continuance in well doing." He said that he had never even attempted to do a great thing, but had always made his practice to do whatever work came next to his hand as appointed for him by God. The doxology was then sung; and after a few words of earnest prayer from Dr. Brock, the meeting separated.

On Thursday (to-morrow) morning next, at eleven o'clock, Dr. Brock will preach and administer the Lord's Supper, and so terminate his ministry at Bloomsbury Chapel.

THE CONGREGATIONAL CHURCH OF IRELAND.

The annual meeting of members and delegates in connection with the Independent Church was held in the Donegall-street Church, Belfast, on Thursday. There was a fair attendance. After prayer, the Rev. John White, Chairman of the Union for the last year, after thanking the members for the many kindnesses he had met at their hands during the year, introduced his successor, the Rev. J. B. Wylie, of Kingstown, who delivered an able and eloquent opening address. After some introductory remarks, the chairman alluded to the beneficial effects of the Irish Land and Irish Church Acts, and with regard to the latter, remarked that had the decision of Parliament been to leave the clergy all the property of the Episcopal Church for their own sole use to enjoy for themselves, he would be perfectly satisfied. What he longed for was to see that Church set free from the degrading trammels of the civil power, and allowed to control its own affairs. But when Parliament, under the cry of religious equality, decided to remove all possessions save a life interest, the outgrowth was too often deceit and hypocrisy. In the name of religion and of the interests of the Church, men had descended to trickery, and had attempted to gain gold by such pretence, prevarication, and deceit as made the daily frauds of commerce seem wonderfully moral, and reminded one more of a company of gamblers than the members of the Church of Christ. In alluding to these degrading and debasing deceits, he felt bound thus publicly to record his solemn protest against what all of them felt to be a blot on the national honour and an insult to the Christian conscience of the time. He had at least the satisfaction in thus strongly denouncing these transgressions, that he had joined with him many whose consciences were outraged by these crimes. There were two things that were ere long to come before Parliament—the disestablishment of the English Church and the education of the Irish youth. Unprejudiced observers of events said that the former of those was but a matter of time, and that the spirit of the age had doomed all such establishments. It had been termed "a huge conglomeration of things incompatible and uncongenial," which should soon be separated; but whether the pressure to bring that about was to come from within or without, it would not alter their duty or influence their actions—they should put on the armour of God and plunge into the thick of the battle at every risk, and throw all their influence into the work of truth and of Christ. It was idle to say they were impotent for good. If they could not do much, they could do what they were able, and if they did their best, they could cleanse their hands. Then there was the question of the education of Irish youth, a question of no mean importance. He turned with mingled feelings to the promised legislation in regard to it, and looked on it with much misgiving. So intense had been the feeling and so unceasing the efforts of the Roman Catholic party, so selfish and shortsighted had been the conduct of the Episcopalian Protestants, so weak the action of those on the other side of the water, that sad and numerous difficulties now surrounded the question. Many of their most trusted ministers had taken a course as subversive of their own principles, as it might yet prove ruinous to the cause of education. Was it not a principle of the Church to insist on the entire freedom of religion and religious teaching from a civil patronage, lead, and control? Had they not suffered sneers and scorn, borne contumely, and renewed their faith with blood, to prevent the invasion of the civil power into the sacred domain of religion, and were they now to stultify their teaching, and forswear their solemn testimony, and claim liberty in general only to relinquish it in one important detail, and shake the trammels off themselves only to rivet them on their children? The facts were as crushing as the principles were clear. A difficulty lay in their way from the character of the legislation for the same subject in the sister kingdom. If the Episcopal Church in England and the Presbyterian Church in Scotland were each to have the education of their respective countries, was it not reasonable that the Roman Catholic Church should have some special consideration in Ireland? He envied not the feelings of the man who could advocate the denominational system in Scotland because it would be for the advantage of his Church there, and deny the same in Ireland because he believed it would not be so, for he would be the slave of selfishness, and utterly insensible to the first principles of honesty and honour. The only way to get out of the difficulty was to put in action their distinctive principles, and for the civil power to absolutely refuse in any form or shape to endow or interfere with the teaching of religion. The reverend gentleman then went on to speak of the state of ecclesiastical matters in Europe, and referred at length to the Ritualistic movement in England and the Anglo-Catholic movement in Germany, in the latter of which he said he recognised a most significant feature of a movement pregnant with promise, and pointing to the light. He alluded to the growing regard for individual opinion and the respect for human conscience, and the spirit of union asserting itself in England, America, and elsewhere. It now remained for him to say what their Church had come to, and what prospect it had of progress and increase in the time to come. Their churches had latterly been gradually but steadily moving to dissolution. The last ten years had seen seven churches or stations shut up and abandoned, while the same time had given them two new churches, one of which—the Albert Bridge Church—was likely long to have a settled place in their midst. In several places throughout the country they had churches and manses lying idle and unused, while in more places the churches could accommodate three or four, and sometimes eight or ten times as many as those who occupied them. The cause of that state of things was not simple, but complex; not one, but many. One cause was the unsuitability of the system to the national temperament. Another source of weakness would be found in the traditional difficulty, for very few churches but had a history to live down before they had a hope of progress or prosperity. Then there were the old-fashioned ultra opinions of men with regard to admission to membership. His firm conviction was, that the style of sending deputies to so seek their fellows proved as ruinous to their progress as it was unwarranted by reason or by Scripture. Another source of weakness was the constant change of ministers. They had not, like other Churches, a Convocation, or Council, or Presbytery, to stand between them and all the diverse developments of rebellion which Christian communities too often manifested. Another difficulty was the fact of their Church not being one of the majority, and the unwillingness of persons to join small congregations. Another cause was the management of the Mission Fund, by which many of their churches were sustained, and which was managed by a foreign committee, who knew absolutely nothing of their working. Another source of weakness was the want of distinct testimony at the present time. There was no distinct feature of their teaching on the ground of which they might plead with men to join their ranks. The question then came to them—Seeing the barriers that once divided them from their Dissenting brethren were now removed, were they not bound to welcome any movement which, by drawing together the different denominations of Christians, would give their Church newer life, and secure more effectual service in the cause of their beloved Master? Systems might perish, denominations disappear, but truth always will live, and seed sown in faith spring forth in the future.

The Rev. Noble Shepherd, of Sligo, moved a vote of thanks to the chairman for his able address, which was seconded by the Rev. J. F. Wesley, of Dublin, who protested, with the chairman, against the policy pursued by some parties in England on the education question. He could not help thinking the chairman had painted quite too dark a picture with respect to the congregations throughout the country. He did not think they were going down in the way he seemed to judge, and, even if they were, he could not agree with him as to the reasons for the progress of the decay. The motion was passed with acclamation.

The reports of the American and other delegates were then received, and the report of the Provident Fund and Union Committee considered.

An evening sitting was held.

We are requested to state that the present address of the Rev. John Stock, LL.D., is Quarmby, Huddersfield.

The Rev. T. S. King, of Retford, has accepted a unanimous invitation to become the pastor of the Cemetery-road Congregational Church, Sheffield.

The Rev. Charles Stovell, of Fakenham, has accepted the unanimous invitation of the Baptist Church, Mint-lane, Lincoln, and is expected to commence his pastorate next Sunday.

After an interval of nearly twelve months, the church and congregation worshipping at Belgrave Congregational Church, Torquay, have unanimously invited the Rev. T. N. Langridge, of Selhurst, Croydon, to become their pastor. The invitation has been accepted.

Open-air Mission.—On Monday evening the monthly conference of the members and friends of the Open-air Mission was held in the rooms of the Young Men's Christian Association, Great Marlborough-street. Mr. George Williams presided, and the Rev. H. Grattan Guinness opened the subject for conversation, viz.—"The secret of success in preaching." Mr. Guinness also gave an account of mission work in France and Spain, where he has recently been residing. An interesting discussion followed.

The Evangelical Alliance.—From Geneva we hear that the conference of the Evangelical Alliance commenced on Tuesday. M. R. de St. Hilaire made a speech, giving an historical view of the labours of the Evangelical party in ancient and in modern times. Two thousand persons were present. On Wednesday there was a grand breakfast given by Mr. Robert Baxter, and a *soiree* at the

country seat of M. Saladin. The Alliance voted an address to the German Old Cathoiics, and intrusted M. Merle D'Aubigné with the task of drawing t up.

Open-air Preaching in the City.—On Sunday afternoon the last of the open-air meetings at the Royal Exchange for the present season was held, and attracted a large congregation. Those who took part in the meeting (which lasted two hours) were the Rev. H. Grattan Guinness, Rev. William Grigsby, Rev. G. W. McCree, Rev. Benjamin Millard, Baptist missionary from Jamaica; Mr. G. Kirkham, secretary of the Open-air Mission; Mr. W. Jeffryes, the city missionary who superintends this station; and Mr. W. Jeffery, of Bermondsey. Mr. Orsman's Golden-lane Choral Class led the singing effectively.

Apprenticeship Society.—The half-yearly election of the Society for Assisting to Apprentice the Children of Dissenting Ministers, was held at 18, South-street, Finsbury, on Tuesday, September 24th, 1872, William Edwards, Esq., in the chair. Prayer was offered by the Rev. J. Henson. The poll was opened at eleven, and closed at one o'clock, when the eight candidates at the head of the list were declared duly elected to the benefit of the institution. Letters were read by the Rev. I. Vale Mummery, the honorary secretary, which showed the great services rendered by the society to the children of our ministers at an important period of their life. The number of candidates was unusually large, and considerable interest was evinced in the proceedings. Resolutions of thanks to the chairman for presiding over the meeting, and to the scrutineers for their services, concluded the business of the day.

New Barnet.—On Wednesday, Sept. 18, the opening services of the new Baptist Chapel were held. The Rev. F. Tucker, B.A., the President of the London Baptist Association for last year, was to have preached in the morning; but being prevented through serious illness, the Rev. W. Landels, D.D., preached both morning and evening. The whole of the services were most encouraging, and the chapel at night was crowded. The treasurer reported that the contributions received up to August 31, including promises of about 180*l.*, amounted to 2,000*l.*, leaving a balance of 800*l.* still to be provided for, and that the committee had set their hearts upon raising the further sum of 400*l.* in connection with the opening services. At the close of the day there had been realised towards this amount the handsome sum of 250*l.*, 50*l.* of which, however, had been generously given by the chairman of the afternoon meeting (James Harvey, Esq.), on condition that the whole of the 400*l.* should be raised. The Rev. J. Dunlop, who has accepted the invitation of the committee to become the minister, will commence his labours on Sunday next.

General Baptist Churches.—The Midland Autumn Conference of General Baptist Churches met at Ashby-de-la-Zouch on Tuesday, September 17. The day was very fine, and the attendance much larger than usual at an autumn conference. The Rev. J. Salisbury, M. A., of Hugglescote, president, took the chair at eleven o'clock. The following brethren took part in the devotional exercises during the day:—Revs. W. Jarrom, C. J. Johnson, J. C. Pike, J. Cholerton, C. Clarke, E. Bott, T. Stevenson. At the morning session the Rev. J. Wilshire, of Mary's Gate, Derby, read a paper on "Individual Effort in Christian Work," and a very interesting interchange of thought followed the reading of the paper. In the afternoon a few items of business were attended to. A welcome was given to the Rev. C. J. Johnson, who has settled over the church at Coalville. The Rev. J. P. Tetley, of Burton-on-Trent, read a paper on "The Conversion of the Young, and their reception into the Church." The subject was ably treated, and a very interesting discussion followed. The Rev. J. Wilshire preached to a large congregation in the evening.

The Culture of the Hyacinth.—Now is the time to procure the above and other bulbs for winter and early spring decoration. The same treatment as will bring the hyacinth to a state of high perfection will answer for the crocus, narcissus, and tulip. There is scarcely a flower in cultivation which so gratefully repays the attention bestowed upon it, and which under all circumstances is so accommodating, as the hyacinth. It will thrive under almost any soil or medium capable of retaining moisture, and will flower almost as beautifully when grown in glasses in water, as when skilfully cultivated in the richest compost. For the cultivation of hyacinths in pots, procure a good compost, consisting of good decomposed turfy loam, leaf soil, and rotten manure, in equal parts, incorporated together, and a good sprinkling of river sand. In order to have them in bloom soon after Christmas they should be potted at once, for a later display the bulbs should be potted in October. Hyacinths may be successfully grown in glasses, and in this way form beautiful ornaments for the drawing or sitting-room. For this purpose dark-coloured glass is preferable to white, because too much light is injurious to the roots. The bulbs for this purpose should be put into a little moist sand early in October, in which they will push out their fibres more regularly, and they can be taken up as wanted, the sand washed off, and placed in the glass, which should be kept in a warm room. The single-flowered hyacinths are generally more effective in glasses than the double ones, and invariably succeed the best.—*Country paper.*

THE DISESTABLISHMENT MOVEMENT.

CONFERENCE AT BIRMINGHAM.

(*From our own Reporter.*)

Yesterday a conference of about 600 gentlemen on the subject of Disestablishment was held in the Exchange Assembly Rooms, New-street, Birmingham; Mr. W. Middlemore, J.P., of Birmingham, presiding. Amongst the gentlemen present were Mr. Edward Miall, M.P.; Mr. Alfred Illingworth, M.P.; Messrs. R. W. Dale, Joseph Chamberlain, J. S. Wright, J. C. Cox, J.P. (Belper), Alderman Osborne, Alderman Manton, R. F. Martineau, Councillors G. Baker, Owen (Derby), W. H. Jones (Wolverhampton), Perkins, Revs. J. S. Withington, Dr. Deane, J. Gordon (Evesham), J. Stevenson, M.A. (Nottingham), R. Ann, W. Griffith (Derby), W. H. Stent (Northampton), Dr. Simon, A. Mackennal (Leicester), W. F. Callaway, D. Maginnis, J. T. Brown (Northampton), C. Brewster (Liverpool), J. B. Myers (Daventry), Joseph Corbett (Manchester), J. Vaughan (Nottingham), W. Bushby (Thibberton), Messrs. G. H. Baines (Leicester), J. A. Cooper, F. Keep, S. Jackson (Manchester), J. Calvert (Belper), F. L. Fysh (Tasmania), Thomas Pidduck (Hanley), G. Marsden (Derby), D. King, J. Jones (Wolverhampton), F. Osler, P. A. Clayden (London), J. A. Beith (Manchester), E. A. Briggs (Daventry), H. Billingham (Stourbridge), the Revs. J. Stuart (Wolverhampton), J. Roberts, Joseph Renshaw, the Rev. J. W. Kiddle (Coventry), H. J. Wilson (Sheffield), Messrs. G. Ingall, S. P. Eagleton (Sedgley), the Revs. F. Stephens, T. Anthony, J. Bond, G. B. Johnson, J. Wilson, B. Bird, Messrs. A. Gosling, E. M. Mitton, S. J. Chew, B. Hudson, Howard Smith, W. Gosling, W. P. Bennett, J. Rutherford, W. Ashford, W. Hudson, C. Wallis, E. Tunstall, S. J. Middlemore, J. Middlemore, &c. A large number of ladies also graced the meeting with their presence.

Messrs. Carvell Williams, F. Schnadhorst, R. W. Dale, H. W. Crosskey, and J. J. Brown were appointed secretaries during the sitting of the conference.

The Chairman expressed the pleasure he felt at the large and influential attendance, which showed a conviction in the minds of the people that religious equality ought to be established. (Hear, hear.) At the outset, he desired to disclaim any hostility to the Church, whose misfortune it was to be established in the land. ("Hear, hear," and laughter.) He acknowledged with pleasure the learning, piety, and usefulness which multitudes of the members of the Church brought to their Christian work, but the political establishment with which that work was incorporated was regarded very differently—(applause)—such a conjunction being adverse to the purity, peace, and unity of the Catholic Church, hindering rather than furthering the spirit of religious truth, and rendering the communion it professed to serve less spiritual, useful, and happy. To sustain this view he need only refer to a few facts, such as the result of requiring clergymen to teach certain prescribed articles and formularies in which probably they did not believe, and in which, according to an article in the *Times*, it was difficult to distinguish between what was Calvinism on the one hand, Romanism on the other, or Deism on another hand. Having stated other results with the same view, the Chairman concluded by referring to the present spectacle which the education question presented. Men whose whole lives had been spent in promoting education were alienated from each other; a great political party had been split into fragments; and the best Ministry of the past thirty years was gradually dissolving owing to what he wished he could say was an unconscious sectarian partiality. (Hear, hear.) The truth was that the Establishment sought to control education as they did religion—(Hear, hear)—and that, disguise it as they might, constituted the real religious difficulty. To sum up the disastrous effects of the alliance of Church with State, it divided the community into two classes—the supreme and the subordinate; it necessarily and constantly set class against class, and in fact created a chronic state of civil war, which increased in bitterness and intensity as it approached its termination; it demoralised our statesmen, polluted our legislation, retarded our national progress, and poisoned our social life. (Applause.) In the discharge of a solemn duty, therefore, they were bound to support a movement for the liberation of religion from State patronage and control. (Cheers.)

The Rev. R. W. Dale announced that Mr. G. Dixon, M.P., the Hon. C. Villiers, M.P., Mr. Henry Richard, M.P., and Mr. Brogden, M.P., were, owing to various causes, unable to attend and had sent apologies.

Mr. Carvell Williams was then called upon to read a paper on "The Present Political Position of the Establishment Question." It commenced by pointing to the conference as a proof of the fact that if the religious equality party were, as had been alleged, crushed on the occasion of Mr. Miall's motion on the 2nd of July, the recuperative powers of the party were not exhausted. They, however, had been so in the habit of winning after being beaten, that they had come to look upon defeats as but stages to victory. Thus far they had obtained almost everything for which they had earnestly struggled. In fact, their old programme was exhausted, and the new one must be constructed on a broader basis. The "religious liberty" cry had done its work, and now the bolder demand for "religious equality" was advanced, and, so far as words went, the principle was generally conceded. But Tories were willing to grant religious liberty only so far as was consistent with keeping up an Establishment; Whigs would level up by concurrent endowment, rather than level down by disestablishment; and there were Radicals who admitted that disestablishment must come, but deprecatingly cried, "Not yet!" These last, however, had helped to precipitate the crisis by abolishing the Irish Establishment. It was true that many of those who supported that measure never meant to apply the same principles to England and Scotland, but Anti-State Churchmen did mean it, and plainly said so. The fact was, that the question would not sleep for the convenience of any party, and was already coming up at electoral and other political meetings, and would soon be irrepressible. The disaffection of Churchmen would stimulate the movement. The political power of the working classes would make itself felt in connection with it. Even the agricultural labourer would become a recruit in their ranks. But political and party exigencies would mainly determine the time for the settlement of the controversy. Mr. Disraeli and his followers, whatever they would do ultimately, were going to use the Church question as a stepping-stone to office. And how was a creedless Liberalism to hold its ground against Tory organisation and Tory gold? Already it was complained that elections were lost for lack of Liberal enthusiasm, and there would be more losses from the same cause. Their history would repeat itself, and the leaders of the party would see the necessity for rewriting it, and rekindling its ardour, by a new alliance with the voluntaries. The Liberal party must face the Church question here as it had done in Ireland, and with the hour would come the man. The friends of religious equality could afford to be patient, but they could not help embarrassing their political friends by action which would no doubt be in some quarters considered inopportune. The work before them was still heavy—among the working classes, among Churchmen, and even among Dissenters. The difficulties to be encountered must not be underrated. The Scottish Establishment existed by the sufferance of the unestablished bodies; but the conscientious attachment, the timidity, and, above all, the vested interests, arrayed on the side of the English Establishment, made it certain that it would not fall without a severe struggle. On the other hand, there were facts calculated in the highest degree to stimulate and strengthen them. All the tendencies of the time were against Establishments. There were thousands of Churchmen who looked upon the present condition of the Church of England with positive anguish. Church Reformers would soon become disgusted at the failure of their efforts, as Parliament was already showing signs of disgust at being called upon to undertake the work of reform. The altered tone of the House of Commons in dealing with the question, as seen in the debates on Mr. Miall's two motions, also showed that if the Establishment were strong in votes, it was weak in debate. The present position of the whole question was one of the deepest interest, and involved some danger and much responsibility; but they should bravely press on, inspired by the conviction that they were acting in the path of duty, and would presently receive a nation's thanks. (Cheers.)

Mr. J. S. Wright then moved—

That this conference rejoices that, after the passing of a series of legislative measures partially recognising the principle of religious equality, the complete adoption of that principle, by the disestablishment of the English and Scottish Churches, has at length forced itself on the attention of Parliament and of the nation. It regards with the utmost satisfaction the course pursued by Mr. Miall, M.P., in bringing the question before the House of Commons in the last two sessions, as well as the valuable results of the discussions which he has initiated. Heartily approving of the decisive terms of the motion of which he has given notice for next session, the conference calls upon those who have at heart the success of the cause for which Mr. Miall had so long laboured, to sustain him by their earnest and resolute action—convinced that, while such action may for a time excite the increased hostility of the supporters of Establishments, it will issue in results in the highest degree beneficial to the community.

He observed that if the sermon he was about to give them was not good, at least there was no fault to be found with the text—and that was what they would have to carry into execution. He supposed he had been asked to take this prominent part in this meeting because he had from his youth been a member of the Birmingham Liberal party, and had always associated together questions of religious and civil liberty. He regretted that hitherto amongst the Liberal party there was not that coherence that was desirable on these questions which had been initiated by the Liberation Society; but now he believed that time was passed, and he and his compeers in Birmingham would not rest satisfied until a measure giving complete religious unity was passed. Obviously the time was coming when there would be no Established Church in Great Britain. In every country it was found that the most difficult questions to deal with were ecclesiastical questions. Everywhere the priests were

in the way of statesmen, and were obstructive to the last degree. This was felt not only in our own country, but by the statesmen in almost every country in Europe, especially in Germany, Italy, Switzerland, and Spain. Everywhere there was the same restlessness on the part of ecclesiastics. It was obvious that the statesmen of our own country could not much longer submit to the tax which the consideration of ecclesiastical matters imposed upon them, when other questions so fully engrossed their attention. Instead of our members of Parliament being overtaxed with such questions, they must be free to attend only to the civil work of the State. (Hear, hear.) They could expect them no longer to deal with such paltry questions as who should be appointed to rectories and vicarages; or what should be the emolument of a bishop; or what portion of Scripture should be read. (Hear, hear.) It did not require a very far-seeing person to speculate that this state of things must soon come to an end. This was apparent both inside and outside the Establishment. If the Dissenting denominations increased in the ratio they had done during the present century, they would soon far outnumber the Established Church. Before the present century had ended, it would no longer be possible that a State Church could be kept up for the benefit of a small section of the community. It was impossible not to discover a great difference between the Church of 1870 and the Church of the sixteenth century. The most extreme difference of creeds amongst Dissenters was nothing compared with the diversity of opinion in the Church itself, varying from Deism to Calvinism, and from extreme High-Church, or those who would take it over to Rome, and the Latitudinarian party; the only agreement between all of whom seemed to be a determination to keep hold of the money-bag. ("Hear, hear," and laughter.) He advocated disestablishment, not only as a politician but in the interests of religion itself. He believed that science had little to do with religion, and that it was impossible through it to have any effect upon the heart of a man. In the interests of religion itself, therefore, they were bound to do all they could to dissever the connection between Church and State. It had been argued that it was proper to support religion by State endowments. He argued on the contrary that religion would be more advanced if left to the voluntary support of the people. If they wanted evidence of that, they had only to point to the splendid instances of voluntary devotion even by a few members of the Church itself, and, if the Church were separated from the State, that feeling would grow in all parts of the country. There was power enough in the members of the Church of England to spread abroad by the voluntary principle episcopacy throughout the length and breadth of the land, and he for one had the utmost confidence in what that Church was capable of doing. If they wanted an illustration of that they had only to see what was going on in Wales; one of the poorest of countries, yet there was no lack of religious teaching. They might take encouragement from what was done in Wales, where there was power enough, even amongst the poor people, to spread their doctrines throughout the remotest hamlet in every county. That was not the only example; but, if they turned to the United States, they would find that the people felt it necessary to carry religion into every cottage in the country. In the States, whenever they founded a village or town, the first thing to be done was to build a church and a school-house, without which the community was not supposed to be fully supplied with what was wanted. He believed, therefore, it was right to advocate disestablishment on purely religious grounds, because there would be more sympathy and more power in the Church if it were disconnected with the State. (Cheers.) They were aware that the funds upon which the Church mainly depended, were not originally given to her for the sole purpose to which they were at present applied. Originally one-third was intended for the repair of the Church fabric, one-third for the poor, and the other third for the clergy; but somehow or another the clergy had managed to get the use of all of it. In reference to this matter they must all be grateful to their friend Mr. Baker for the stand he had made against the demand upon him for tithes. (Hear, hear.) Mr. Baker, as they knew, had purchased a hundred acres of land upon which there was not a single cottage, and, immediately, the rector of the parish, whose church was two or three miles distant, said he must pay tithes for the teaching of religion to the people—(laughter)—though there was not a single inhabitant on the land. Probably in such a case it was better to pay the money and not to have the thing offered in return. (Laughter.) At the same time he might observe that in the same parish there were about thirteen public-houses, and, if some steps could be taken to remove some of them, probably Mr. Baker—who was a teetotaler—would not object to pay his money for that purpose, instead of teaching religion to people who did not exist upon the estate. With reference to the religious teaching in that particular parish he might observe that he knew of one young woman there, whose unpaid voluntary efforts were of more service to the parish than the services of all the Episcopalian ministers who could be found in the neighbourhood. He therefore believed that the time was now come for putting an end, by disestablishment, to the internal dissensions in the Church, and to its connection with the State. (Applause.)

Mr. J. C. Cox, J.P., of Belper, seconded the resolution. He concluded that the reason why he was asked to second the resolution was, because he was a member of the Church of England. (Hear, hear.) Born and bred in that Church, and also remaining a member from conscientious convictions—(applause)—he regarded this as a meeting not only of Nonconformists, but as a meeting of all lovers of religious liberty. Therefore he did not thing it was in any way inconsistent with his position as a Churchman to find himself on that platform—(Hear, hear)—for he fully agreed with the opinions of the late lamented Dean of Canterbury, who said he firmly believed there were as true friends to the Church amongst the active members of the Liberation Society as were to be found within her pale—(cheers)—and he did not recognise the Liberation Society as a real hostile body to the Church of England, but one which eventually would save her best and truest interests. (Hear, hear.) He (Mr. Cox) felt himself that endowments were a curse to any religious body, for he firmly believed that they crippled the energy of the body to which they belonged. He was acquainted with many instances of this kind of his own knowledge. As a member of the laity of the Church of England, he held one of the highest offices which he could hold—namely, that of churchwarden—(laughter)—and he stood before them as the parishioners' churchwarden of the parish in which he lived. He need tell them nothing about the state of the parish, except that it possessed one of the best endowments in the district, worth many hundreds over 1,000*l.* a year. He would not tell them what the congregation was which benefited by this large endowment—(laughter)—but he might say that a number of Nonconformist chapels had sprung up in the parish. (Renewed laughter and applause.) It would be impertinent to allude to details of that sort, because what he had to do as churchwarden related to the fabric of the church. A very well-meaning and honest Churchman about two hundred years ago left the church a large sum of money, and also a number of fields, which were to be kept for the purpose of repairing the fabric. These lands, of course, had gone up in value, and now produced rather more than a hundred a year, which, if properly managed by selling portions for building leases (which the trustees could do), might be increased to double that amount. But, notwithstanding that the Church enjoyed this endowment for keeping the fabric in repair, he could honestly say that, throughout the whole of the county of Derbyshire, there was no church in a more disreputable condition than the one to which he alluded, and it was perfectly marvellous how the trustees had managed to waste the fund, and leave the church in such a wretched condition. So bad was the roof a year ago, that if a shower of rain fell, the congregation were in the habit of changing places to keep themselves dry—(roars of laughter)—and it became so intolerably bad at last, that the archdeacon was obliged to take stringent measures for having it repaired. He need not tell them that since he had been churchwarden steps had been taken by which in a short time the roof would be put into good order. He mentioned this simply to show them a case in which voluntary energy had been crippled by endowments of this sort, because no one could have the face to go about and ask for subscriptions to the church when the answer would necessarily be—"Oh, but where is that large sum of money put aside for keeping the church in repair?" (Hear, hear.) So strongly did he feel on this subject, that if he was a bitter Churchman, and was much set against Nonconformist chapels in his parish, he could not do them worse harm than leave them at his death a very considerable sum of money for the benefit of their chapels—(laughter)—and he was quite sure that if he did this, a hundred years hence, they would find the seats half vacant. He wished, in addressing the conference, to speak particularly on the subject of the sale and barter of livings in the Church. He knew that he laid himself open to the imputation of fouling his own nest by exposing the evils connected with the Church system; but he ventured to think that it was far better that such an exposure should come from a Churchman than from a Nonconformist. (Hear, hear.) He had spent some time last month in collecting together all the information he could upon this subject, and he was perfectly amazed by its magnitude. He had unfortunately left some of his figures at home, but from others, and from memory, he would be able to supply many details. He had collected a large number of the actual circulars addressed to clergymen by agents in this iniquitous traffic; and they might be quite sure it was more or less a dishonourable business amongst the persons who went in for it, because it was treated in such a mysterious and secret manner. If they wanted to buy a house or estate, or put money into a legitimate business, they did not expect to have secresy or difficulties; but he could tell them this, that it was a very difficult thing to get hold of some of these circulars, and that he only obtained them through the interference of a clerical friend who agreed in his views. (Much laughter.) One of the circulars was headed, "Strictly private and confidential"; and there was a note to the effect that all parties seeing the register must keep it private, and deal with it in the most implicit confidence. He had tabulated the number of livings contained in these circulars, and in List 1 he found there were in September last 192 livings for sale, in another list 111, and in a third list 104. Besides this he had collected the advertisements of livings for sale appearing in such papers as the *Ecclesiastical Gazette* and *Church and School Gazette*, and others, from which it appeared that on the 30th September there were eighty-nine advertisements in those papers of livings for sale. Other lists of livings for sale or exchange amounted to ninety-nine, and there were besides others only for exchange amounting to 680. Altogether there was a total of livings in the market, for sale or barter of some sort, of 1,375; whereas the total number of benefices in the country was only 13,276, so that they would see there were rather more than one-tenth of the whole of the Church livings at the present moment offered for sale directly or indirectly. (Hear, hear.) At the same time, he was confident that he had rather understated the figures, although in many cases they were advertised in more than one list. Although some livings were professedly only "for exchange," this expression seemed to be used merely as a salve for the consciences of those not yet quite deadened to this kind of thing—(laughter)—because it seemed that these lists were forwarded to clergymen with an intimation, that the agents could supply forms for the sale as well as the exchange; and superior reasons were alleged why it would be better to have a sale—amongst others, that the commission would be very much less on the sale than on the exchange. Of course it was very well to say that clergymen themselves were seldom mixed up in these matters, and that their oath against simony prevented them engaging in such a business directly or indirectly. This oath, as they were aware, was very stringent, for the clergyman had to declare that he had not in any way paid money to procure the living, nor would he do so at any future time. But, notwithstanding this, these circulars were most unblushingly sent direct to the clergy themselves. He had analysed 400 of these livings offered for sale somewhat carefully, and he would give them just a few results. Out of that number, there were 104 recommended on account of "good society," which was a reason why a patron should be induced to purchase. In some cases the phrase used was "excellent society." In a case in Cumberland it was said the rector of this parish, in consequence of his influential position, has always the *entrée* to the best "county society." Other recommendations were "good fishing"; "a trout stream runs at the bottom of the grounds with excellent salmon and trout fishing"; but surely these things could hardly be a great recommendation to gentlemen who were anxious to have the cure of souls. (Laughter.) There were fifty of the cases with special recommendations as to the fishing, eleven cases where the shooting was the recommendation, and in nine cases the advantage was stated to be that the hounds met in the district. (Laughter.) On the other side of the question it was specially mentioned in some instances that "the duty is light"; in three cases it was said to be "very light"; and in two cases the parishes were said to have "no poor." In the case of a Yorkshire living, the population was 450, and the church was stated to be beautifully restored, and, it was added, "there is no Dissenting chapel in the parish." (Much laughter.) In another case in Lancashire, being the next presentation to a rectory, the population was stated to be about 200; "no Dissent in the parish, church in good order, schools well supported, net income paid by one proprietor on glebe is 800*l.*, society very good, present incumbent is eighty-four years old." In many other cases there was also a reference to the age of the incumbent. In one instance it was advertised, "This is a most eligible property, the incumbent is aged fifty-three, but we understand he is in a very precarious state of health." (Laughter.) In another case the recommendation was that the incumbent was aged eighty-nine, and therefore an immediate offer was requested. In another case the advowson of a rectory in Devonshire was offered. There were two churches, three-quarters of a mile apart, and with single duty in each church. Again, in another case, it was said, "the incumbent offers his furniture for sale for 400*l.*, and can get the purchaser appointed as his successor to the incumbency." In another case it was said, "the duty is only every alternate Sunday." In fact there were many instances in which the duty was only "occasional," or consisted of a "single service." Without multiplying instances, he was happy to think that many Churchmen held a very strong conviction on this point, and that they utterly abominated it. He could not conceive that any amount of Church Reform or Church Defence Associations could ever cure this fearful and growing evil; for it was a growing one, because many of the agents to whom he alluded stated that the number of livings offered for sale was increasing. It was, therefore, time to look out for a remedy, and he could conceive none adequate except disestablishment and disendowment. (Loud cheers.) This system he considered to be a bane to Christianity, a disgrace to the nation, and a curse to the Church. They were often reminded by opponents that this was a National Church. He was willing to concede it, but, if so, the nation were the people who ought to deal with it—(cheers)—and he was happy to think the result of this conference would be that the nation would see that this great abuse was stopped, and that the funds belonging to the Church were not applied to one particular denomination. (Cheers.)

The Chairman called on Mr. New to support the resolution, and intimated that, after it had been passed, Mr. Miall would address the meeting. (Loud cheers.)

Mr. Herbert New, of Evesham, said he would not detain the meeting, as he knew they would be

impatient to hear Mr. Miall, but he desired to say a few words to prepare them for his reception. He reminded them that they were assembled to support not only a religious, but a political, question; and, not only a political, but a national, question; and, after the illustrations which Mr. Cox had given them of the internal arrangements of the Church of England, it was the duty of Churchmen themselves to aid in the work. He recognised, in the position which Mr. Miall had taken, the act of a statesman, and any attempt to denominate the disestablishment movement as one of a fanatical character must only be vain and mischievous. He would caution all who joined in this movement from attempting to give it an exclusively religious character. A publication came into his hands on Sunday last which had awakened his attention to this point. That publication was designed to sunder the phalanx which Mr. Miall led—he alluded to the *Advocate*, in which they were told to break up their association, and to form new ones, for a particular purpose. Such advice of itself was certainly suspicious, and should be set aside as unworthy the consideration of the nation. Such a proposal seemed to him like a proposal to reconstruct the kingdom of heaven, by the Pharisees themselves, excluding the publicans and sinners—(laughter)—and he was quite sure they would not listen to anything proceeding from such a platform—or rather, he should say, from such a plank. ("Hear, hear," and laughter.) He did not think that the Liberation Society was at all likely to retreat from its high position or abandon its broad basis. (Cheers.) Mr. Miall's object was to put the churches and congregations, and religious associations, in a far more honourable position towards each other and towards the State, and in order to bring about this desirable result, it must be conducted in the spirit which Mr. Miall proposed. He called upon Nonconformists, as well as those within the pale of the Church, to strengthen Mr. Miall's hands in carrying out the work he had to do. He would not detain them longer, as he knew they were anxious to hear Mr. Miall, who he hoped would be powerful for many a year to come. (Cheers.)

Mr. E. Miall, M.P., rose to address the meeting amid loud applause, the audience standing up whilst they cheered. He said: Gentlemen, nothing can be more gratifying to me, in contemplation of the work that lies before me, than the sympathy and support given to me by this splendid gathering of delegates—a gathering which I believe represents not the whole of the sentiment of disestablishment which is diffused throughout the country, but simply that which has been gathered from localities round about. (Hear, hear.) Birmingham, when moved generally, is moved to do its work well. (Applause.) It has not always been in the front on this question of disestablishment; probably it has had other work to do. (Hear, hear.) I will not say more important work, for a more important question than that which gathers us together in this room this morning I do not think it possible for mortal to exhibit. But let this one thought sink deep into every heart—that we have undertaken no small matter. (Hear, hear.) The work that is before us is a work which, as we have already heard, may be assisted greatly by various influences that are operating upon society both here and over the continent of Europe; but it will be a tremendous work and it will be a tremendous struggle. (Hear, hear.) Whether it will be protracted or not it is not for us to judge. That which I like best about the "party," shall I say—hardly—the party that gathers round me now, and has done so, is this: that it is not success they are aiming at, but the satisfaction of their own consciences—(Hear, hear)—in pursuing that which must one day be successful. (A voice: "Extinguished." Yes; when even that publication which has diffused so much entertainment and amusement over the surface of English society shall have been forgotten, the movement which they deemed to be extinguished by a few speeches in Parliament by a few statesmen who have not yet made up their minds—("Hear, hear," and laughter)—that movement will probably have realised its object, and history will record it one of the greatest triumphs of humanity and of Christianity in our day. ("Hear, hear," and applause.) I want just to point out to you what are the peculiar difficulties with which we have to contend. I perfectly agree with the spirit, and almost with every expression of the last speaker. We are not seeking any denominational advantages. (Hear, hear.) We are not seeking the triumph of any religious doctrines or opinions we may hold. (Hear, hear.) It may be better for this or the other sect that the establishment of religion should be put an end to in this country; but that is not the object we have in view. Our object is, rather to lift the spiritual element of society into a higher plane, so that it may act very freely, and without those political restrictions, and accordingly those political creakings and noises, which now usually follow the working of the State Church machinery. (Hear, hear.) It is of the utmost importance that we recognise first of all that our end is not this or that religious result, but the result of lifting spiritual things to a higher level. ("Hear, hear," and applause.) And undoubtedly this will be in our way to a very considerable extent; we may seek the material advantages of men with their concurrence; and we have not so great difficulty in getting concurrence if we know in which way the object we are seeking to promote will advance their material interests; but it is very difficult to work a large national question, the end of which is to be simply, and perhaps almost exclusively—not altogether—the placing of the spiritual element of man into a proper position; but I have no doubt whatever, that it will be done, and I have no doubt whatever that the religious element in man will have a large hand in doing it. But, at the same time, I would at once admit that it must be done by politicians—that there is no way of doing it except by forcing this question upon the notice of politicians in such a manner as will render it impossible for them further to evade the question. (Hear, hear.) I agree with the gentleman who spoke second, that this question much concerns Churchmen, even more than Dissenters. (Applause.) I should be sorry, indeed, that this movement should be a Nonconformist movement exclusively. (Cheers.) I have laboured all my life, I may say, to put it on a broader basis. It is a great national question—a great question of politics, whatever may be the individual motive by which each of us may be moved. It is a great, question of politics and must be treated as a question of politics by those who, at all events, join in this movement. Now, I have been accused of introducing a mischievous question into the affairs of a party, calculated to divide that party, to wither and neutralise the strength of the Liberals, and very possibly to put into the hands and under the management of the Conservatives at the next election, the management of our national affairs. Well, I have no doubt there is some truth in this. (Cheers, and laughter.) I can only say that was not the object. I brought forward the question in the House of Commons, and I thought necessary that that question should be brought forward in the wake of the passing of the Irish Church Bill, in order to show that there were people in this country, at all events, and that there were members of Parliament too, who connected the principle which was embodied in the Irish Act with the state of things that exists in this country—(Hear, hear)—which state of things, except in degree, is precisely the same as that which called for such a remedy in Ireland. ("Hear, hear," and applause.) Now I know very well that this question is not in such a state of ripeness that we can take precisely the same measures we took with reference to the Irish Church five or six years ago. I give expresion to my individual opinion, and I think it is far preferable we should do so, whatever may be the result. I do not think we can make this question a test question at the next general election. I think it ought to be uppermost in the minds of everyone who believes in the disestablishment principle. I think that that movement ought to express itself in taking every care, and moving every stone, in order that the principle may be thorougly well represented in the next Parliament; I think, in fact, a great deal of fighting at the next general election will be a fight over this question—(Hear, hear)—but I do not think in every place, especially in county constituencies, for example, we should lay it down, as a general rule, that if we cannot have a man openly avowing the principle of disestablishment, we will let the election go to the Conservative party. ("Hear, hear.") The fact is we have not come up to that yet. We must not separate ourselves altogether from the Liberal party upon this question until we are prepared to do for it more than we can do. In most of our large towns we might return, and have returned, disestablishment men, and in some we could return two if we were to put out our utmost strength. Anything positive in this way will be, I think, politic; and anything merely negative and obstructive in connection with this question at present, I think, would not be politic, and I should not advise it with regard to the next general election. (Hear, hear.) The representatives of the Liberal party are like what is said of Ephraim in a certain book. They are "a cake unturned." (Cheers and laughter.) You must allow for them. They have to be done on the other side. (Renewed laughter.) And they will be done on the other side—(cheers)—and they will come out as fair specimens of political bakery as can be found anywhere. (Laughter.) But just in the present condition of political society and political party (though for myself I don't care a snap about political party)—just in the present condition of political parties, while we should be straining every nerve to put this principle forward in the most prominent position, yet I don't think we should exalt it into a test question in every case. Now, there is a great difference between this and what is called the education question. There we were attacked. (Hear, hear.) There there was retrogression. Some of the advantages we had already gained were taken out of our hands, and taken out of our hands I may say certainly unexpectedly, and as we thought at the time, and still continue to think—some of us—unfairly. (Cheers.) We had the right, I think—nay we were justified by reason, in erecting into a test for all future candidates, that those candidates should disagree with what had been done and put us back into our place. But here we are aiming at a positive advance—a positive advance of no slight character, and consequently we must behave as zealously as we can, but temper our zeal with discretion. (Cheers.) Now I have no fear whatever about the result—I may say the early result—of the agitation on this question. It will require a great deal of what Lord Palmerston called "judicious bottle-ho'ding." (Laughter.) There need be an immense exercise of prudence and discretion in the mode in which we put forward the subject which touches so many vital points of the religious susceptibilities of certain classes of our countrymen. (Hear, hear.) The very difficulties that are in the way ought to spur us onward, and we should fail in our duty if we did not use every exertion that is possible to us, in order to gain a realisation for the object we have in view. (Cheers.) What will be the result, supposing we are able to accomplish the end before us? There is a very important section of society which professes that if we get rid of establishment we should be overrun by fanaticism. (Laughter.) Well, I don't think that a little more fanaticism would greatly endanger the kingdom. Certainly, there is fanaticism enough with reference to some of the occupations, and some of the pleasures of society—(Hear, hear); but in the time even of the greatest fanaticism—that is, when men really believed in spiritual things, and acted as if those spiritual things were a reality—I don't believe that the country was worse off than it is now. I do not believe that if the spiritual element is so excited and stimulated in this country after disestablishment, as that there will be a great efflorescence of religious profession and action—I don't believe that that will be worse than a state of utter apathy. (Hear, hear.) Philosophers may believe that, but I am not a philisopher. (Laughter.) So far as I can understand, and so far as I have been able to judge this question, the result will be this—that if Christianity is not to be killed by the Establishment, Christianity must kill the Establishment. (Hear, hear.) I consider that already there is a growth over the Christianity of the country of an element which is very well calculated indeed to stifle its life and its vitality. (Cheers.) Above all things, I am anxious that we should not fall under the dominion of priestism, whatever it may be. It may be in Dissent, it may be in the Church, it may be of the Roman type, it may be of the Genevan type; but what I should like would be this: that all should have the same chance—(cheers)—all the same standing-place before the law—all the motives given to them by their spiritual convictions, and no motives given by the law of the land. (Loud cheers.) Well, with respect to the next session, we shall put before the House of Commons, I hope, a matter for fair discussion—an abstract resolution—(laughter)—a kind of topic, or rather a form of political topic, which the House very wisely eschews, it not being a debating society—(laughter)—but a deliberative body. Well, I care nothing for that; but I do say this, we must make the House of Commons, which is a part of the Parliament of this kingdom—we must make it a teaching body—(Hear, hear)—a politically teaching body. But it is of very little importance—all the Acts of Parliament which are passed are of very little importance in comparison with the principles of policy which, through the medium of discussion in that House, take possession of the minds of the people at large. In fact, the discussion of abstract principles, if they are intended to lead up to practical results, seems to me to be the special business of the representatives of the people; and it is not for nothing that I wish to have the voice of the House of Commons upon the resolution I am about to propose. I want to have their reasons for rejecting or for supporting the averments which are contained in my resolution, and by that means they will give instruction to various constituencies as to their whereabouts on the question of religious equality. (Hear, hear.) Well, until we have that religious equality thoroughly carried out, and impartially, in all parts of the kingdom, we can hardly be said to have accomplished the objects of the Liberal party in Parliament. (Cheers.) Happily, the Liberal party for the present has nothing to do. They have paid out their cable—they have accomplished a splendid total undoubtedly. Undoubtedly they deserve, I am going to say, the gratitude of the entire people, and when I say that we are of course speaking of ourselves. (Laughter.) There is no reason in the world why they should stop where they are, and within a very few years they will see there is no reason in the world why we should stagnate as we do. (Hear, hear.) We must once more light up the torch of some great blazing principle; and when we have done so, the enthusiasm which will accompany us and bear us forward will be sufficient to accomplish any ends that we may profess to seek. For my part, I look upon these single elections, even with the ballot, as no test of the ballot. They are based on the real political life of the community in which the elections may take place, but no political community—even such a community as that of Preston—can be lively when there is nothing to be lively over. ("Hear, hear," and laughter.) It is quite impossible. I wonder that the politicians of this country expect that it should be so, when they put nothing forward but a little difference between Tweedledum and Tweedledee;—(laughter) and when they also say that no politics, but only social questions, are to be the staple of discussion in the Houses of Parliament for some time to come, how is it possible for reasonable men to expect that men shall excitedly leave their business in order that they may record a vote one side or the other, when they do not care which side it is; and they seeing clearly that that the country does not care which side wins? We must have some great principle to work upon. (Hear, hear.) Do what they will the Liberal party will have to adopt the principle which is now coming to the front. It is not in a position yet, perhaps, for them to take it up as a political principle which shall be the soul of their united action as a party, but every day is making it more so; and I would

caution some of our younger politicians, who are rising up, and representing great communities—I would caution them against committing themselves too early against the further development of this principle in legislation; for they will experience that which some of their forefathers experienced—at least their predecessors in political action—they will find themselves stranded, they will find their professions going against them—professions of their earlier years—and they will have their hands tied and their mouths, as it were closed, with reference to many things which they would very much delight to take part in, but which they have precluded themselves from taking a proper part in, by earnestly committing themselves against those principles at an earlier period of their lives. Of course I won't name any names in connection with such a matter as this—(laughter)—but I earnestly commend this to their attention. This next general election will probably determine the political position of many a man, not with reference to the next session of Parliament, but with reference to all future sessions of Parliament, during the present generation; and I think it would be exceedingly unwise and narrow-minded, penny wise and pound foolish, to go in for that which certainly will be repudiated in coming years—to reject that as impracticable which, as sure as the sun rises to-morrow, will be the great question to be accomplished in the next generation. (Cheers.)

The Rev. J. J. Brown then read a paper on "The Practical Action called for at the Present Juncture," which he said would introduce the next resolution. In the next session, he hoped the question would be presented to Parliament in a direct and complete manner, and he was glad to think that Mr. Miall would raise no secondary question, but would strike "straight out." (Cheers.) They had no ulterior object—(Hear, hear)—the Establishment was the grievance. (Cheers.) They did not enter on the controversy as mere politicians, but they regarded the Establishment as a wrong to man and a sin against God. (Hear, hear.) Having adverted to the repeal of the iniquitous Test and Corporations Act, which he declared to be a scandalous profanation of the holiest services of religion, he said the time was coming when many of the abuses that now exist would revolt men's consciences, as the remembrance of former profanation shocked them to-day. It would be ungrateful not to recognise the work the Liberation Society had been doing. He could understand there would be great diversity of opinion with regard to petitioning Parliament in favour of Mr. Miall's motion; because they had bitter remembrance of how petitions had been treated on former occasions and recently, and how little fruit they had produced. In fact, their representatives seemed as ignorant of their petitions as of the statistics they contained. (Hear, hear.) It might be perhaps that the old method of petitioning with a sort of feudal homage was dying out, and that the constituencies and the Parliament were coming closer together. (Applause.) At the same time, Mr. Miall must not be left without such political support as could be rendered. (Cheers.) He was the leader of a great party, and his enemies were the judges in regard to his faithful maintenance of a great principle. (Hear, hear.) When he proposed his resolution he was the representative of a vital part of the Liberal party, and they must make it impossible for the representatives of any Liberal constituency to doubt that they were in earnest in this matter. In their judgment and consciences this was a question which warped all other political questions. They asked for the same justice for English, Scotch, and Welsh as had been granted to Irishmen. (Cheers.) The value of petitions would depend upon the organisations they formed. They had been too content hitherto to occupy only a humble position—in fact, they had been "hewers of wood and drawers of water" for the Liberal party, and had been alternately flattered and cajoled—(Hear, hear)—just as their services were wanted or not. (Hear, hear.) They had been content to be absorbed into the Liberal party without regard to their own distinctive principles. Party had been the first object, their principles the second. If they had more self-respect, would it have required forty years to abolish Church-rates? Would they now be content to be smitten by the hand which they had paralysed? In every borough there should be a distinct organisation of Nonconformists. (Cheers.) They had no desire to separate from the great Liberal party; nor would they be content to be ignored or overridden by them. (Cheers.) They claimed their due weight in the deliberations and discussions of the party, and they were sick of being told that their principles were just, but that the time had not arrived for them. (Cheers.) They must also take action at the polling booths—(applause)—and by lectures and speeches create an intelligent constituency on this question. (Hear, hear.) Their petitions must express their convictions, and they must not be content till those convictions found expression in the law of the land. (Cheers.) It might be that Mr. Thomas Hughes might learn more of the spirit of Nonconformity at the next election than all his profound and elaborate researches during last session seemed to have taught him. (Laughter, and "Hear, hear.") Men were continually warned against division; but those who had sown broadcast the seeds of division were observed to be loudest in this cry. (Hear, hear.) In conclusion, he said the time for discussion was rapidly passing away, and the time for manly and decisive action was now come. (Cheers.)

The Rev. H. W. Crosskey moved—

That this conference recommends the Society's friends throughout the kingdom to direct their energies during the coming season to (1) the increased diffusion, by means of the platform and the press, of information calculated to influence public opinion in favour of their aims; (2) to the promotion of petitions to Parliament in favour of disestablishment; (3) to the improvement and extension of their organisation in every district; and especially (4) to such wise and early preparation for the next general election as will enable them to exert their utmost strength in the constituencies.

He had the honour of addressing gentlemen who, he believed, in every past election, had laboured and sacrificed for the Liberal party, and who exercised, in many councils, great political knowledge. There was a party determined to make religious equality the first question at elections, so far as it touched the Education Act, and he ventured to say that they did not intend to be satisfied with anything less than the repeal of the 25th clause of that Act, and with nothing less than an entire separation of religious from secular education—that religion should be liberated from State control. That was the *sine qua non* for the support of the great Nonconformist body. There were methods of managing this course, and do not let them run their heads against stone walls, or indulge in wild fanaticism; but he wished to consider the best way of having the principle embodied in the law of the land. They might argue and pass resolutions to any extent without effect, but what they should do would be to go home determined to carry their principles into practice; and then statesmen, who would not listen to their reasons, would attend to them the moment they became a political power, and no sooner. He spoke only for himself when he said that they dare not trust the ecclesiastical policy of the present Government. (Hear, hear.) Had they given them any encouragement to trust them in that direction? He ventured to say that they had no confidence in that Government, a member of which regarded the Elementary Education Act as an Act framed on the principle of perfect impartiality, as Mr. Forster stated the other day—an Act which had filled the country with ecclesiastical contention, and which had given to the keenest sectarian bodies a religious, social, and political power, which had filled our great towns with schools over which the people had no control whatever, except to contribute taxes to their support. They had no confidence in a Government which had also handed over the entire schools, through its representatives, to one great ecclesiastical body, and had passed an Act which (notwithstanding their protest and warning, and pleading) intensified, in Scotland, the sectarianism of the English Act—a Government which in this way had made a compromise only with the Conservative benches, and had utterly, absolutely, and always contemptuously, disregarded every protest that had been made. It had been said that there was less feeling about these things now than heretofore. He denied the assertion, for throughout the whole of the country, in nearly every parish, there was a feeling upon this matter unequalled, and increasing every day. The administration of the Act had been as sectarian as its policy. Gentlemen in London took the view that the country was quiet. He would tell them why they appeared to be quiet. They appeared quiet because they did not visit London, but they did not intend to visit London upon deputations to the Government any more. They conceived it beneath the dignity of the cause they represented to do so. They would go no more to Mr. Forster's door, they would go no more in private; but they were working, and would continue to work, and their future action would be through their representatives in Parliament. (Applause.) There could only be one answer to his argument, namely, that this was an ecclesiastical question, but he was arguing the general principle of equality, and they would bide quietly their time; and, if they did not take care, the Liberal party would be hoist with its own petard if it continued that policy. The party had lost Lancashire, and would lose county after county if it gave ecclesiastics power over the people, and introduced priest or pastor into the school. The advice which had been given to them by a Cabinet Minister was that they should see the necessity of union, the necessity of compromise, and the necessity of progress. Some of them had seen the necessity of compromise between the Liberal Government and its opponents: but if they could have seen the Government guided by anything like principle, they might be content to wait and bide their time while that principle was working its way. But when they saw the Government hand over things to ecclesiastical power, then they regarded such a compromise as a fallacy and a disappointment. (Cheers.) No great achievement was ever won by such a method. The principles they represented could never be compromised, and some of them, he hoped, would live to see the day when there should be absolute religious equality. (Cheers.) But they might let in the Tories. (Laughter.) Be it so. Then they might get what they wanted, but the power of either Whig or Tory was nothing to them—the religious question was that which stood uppermost. One glory of Mr. Miall's advocacy was that he strove to lift this question to a higher platform; and in words that produced a fresh enthusiasm and devotion to the cause, they had heard that he would make religion a new and more blessed power. (Cheers.) He looked upon society and saw pauperism and crime, and antagonism between class and class, and he knew that the only healing power was a free religious life—that the redemption of our country was only to be found in the renewed life and diviner spirit of the people, but that could not possibly be as long as the wretched state of things mentioned by Mr. Cox existed amongst them. Therefore let there be no misunderstanding; let them take religious equality as the one point, and say to every candidate for election that they stood on that ground. Let there also be a committee in every town to look out for their representatives at once. They had already seen strange conversions, and there would be stranger yet. He advised them to go home determined to rule the future by aiding the policy, and by practising the principles which they represented, and stand by with courage to their convictions. (Loud cheers.)

Mr. Ashworth Briggs, in seconding the resolution, pointed out that now the labouring population in country places were beginning to think of their own interests, their cause might be greatly advanced by those who were able to advocate it going amongst them, and setting before them the principles on which it was based.

The Rev. G. B. Johnson pointed out that in voting for the resolution they were not pledging themselves not to vote for any candidate who did not go in for disestablishment. The more speedily the great and just issue before them was realised the better, but he gravely doubted the wisdom of an indiscriminate pledge not to support any candidate who would not vote upon it as they would desire. He was not sanguine that most of them would see the separation of Church and State. He believed the fight was one so fierce, so complicated, and so involving religious, moral, and social questions, that they could not any of them describe its real magnitude. They had, however, to labour towards it with all the zeal they could, and he believed they could do a great deal to soften public feeling with respect to the issue, come when it might. They had a vast deal of educational work to do in their large towns, as well as in their rural districts, and he did not think an extreme attitude was the most likely to bring about speedy success.

Mr. David King said personally he was prepared to go as far as Mr. Crosskey, but he did not consider himself pledged to do so by the terms of the resolution.

The Rev. D. Williams (Nottingham) thought that if they were to achieve the end desired, the Nonconformists must not suffer themselves to be absorbed into the great Liberal party, as they had been in the past.

Dr. Price (Aberdeen) said he had been thinking how a determination on the part of the Nonconformists not to support any but disestablishment men would work in his neighbourhood, and he found that out of six members for Glamorganshire they could only secure two who would go the whole length. What should they do? Should they choose Tories instead of the other four? In his own borough he would be prepared to go quite as far as Mr. Crosskey; as regarded other parts of the county he should continue to be a disciple of Edward Miall.

Mr. A. Illingworth, M.P., said that wherever they had Liberal representatives they had the liberty of inviting them into their districts. The other day, at the neighbourhood where he resided, near Bradford, they invited their Liberal member, Mr. Cavendish, to a meeting. Mr. Cavendish said that he had known that he was going to a Liberation meeting he would have prepated himself better. Opportunity was taken by those present to so prime the hon. member with their feelings, views, and intentions, that it was impossible that he could leave the meeting without very seriously pondering upon the present position of the Liberal party. He considered that the West Riding of Yorkshire was justified in asserting that Nonconformity must be represented by one of the two Liberal members. Coming to those districts where Nonconformity was weak he conceived it to be their duty if a merely nominal Liberal came forward at the next election to retire, and take no part in the contest, and thus show their protest against the course adopted. He was quite sure Mr. Gladstone was the man who would undertake the work when it was prepared for him. As to other members of the Cabinet, some of them might be better men than they were, if they were to occupy their present position, it would not avail them to say that so long as the majority of the nation were in favour of the Establishment they would not do anything with regard to it. It belonged to those present to awaken them from their position. It was for them, as captains of an army, to advise with the rank and file; and what was required was that they should pledge themselves most unequivocally to exercise the utmost of their power whenever opportunity occured. (Applause.)

The Rev. R. W. Dale said he was anxious that no incorrect impression should go forth that morning respecting the significance of the conclusions arrived at by the Nonconformist Conference at Manchester in January. With great enthusiasm they determined to appeal to the Nonconformists of England not to support any candidate for their suffrages who would not pledge himself to the amendment of the Education Act in the sense and to the extent of the resolutions adopted. He could perfectly understand how it should happen that the conference at Manchester should arrive at that conclusion without any great difficulty, while they that morning seemed to have some hesitation in pledging themselves to a similar extreme policy in relation to the question of Disestablishment. The educational policy of the Government was in process of development, and they were bound as part of the Liberal party to say they would no longer assist in returning men in order to promote the development of that policy. The Liberal party, however, was not

responsible for the existence of the Established Church. He was not disposed to shrink from the position taken at the Manchester Conference, but the question of disestablishment was somewhat in a different position. The Establishment was not developed by the Liberal party, but at the same time the hour must come when, as a condition of their continued association with the Liberal party, they must require it to take a very clear and definite position in relation to the question of disestablishment. Mr. Dale pointed out that the present was a time when a change of Government would make comparatively little difference in the state of things, except in the spirit in which the administration of public affairs was carried out. As far as legislation was concerned they never had a better time for saying, "If you, gentlemen, who call yourselves Liberals, want our support, you must extend and develop the name of Liberal into Liberationist." (Applause.)

Mr. WILSON, of Sheffield, who spoke from the lower part of the room, was understood to say that while the drink question and the repeal of the Contagious Diseases Acts were unsettled, the question of disestablishment could not be held to be the only important one before the country.

Mr. MIALL asked leave to make a few remarks, to prevent misrepresentation. He said he did not think there was anyone in that assembly who could more sincerely say than he could, that the extremest course, as far as he was personally concerned, if he thought it was wisest, would be the course quite consistent with his feelings. The object he had in view was this—that whilst they were dealing with a question touching the religious susceptibilities of a large portion of their countrymen, they must do so a little more patiently or more tenderly than where the question only affected the material interests of men. They had to do their duty, whatever it was, but he did not think that in the present condition of that question they could wisely draw a hard and fast line, saying what the duty of everybody was. He did not think it would be wise to excite a great deal of discontent, and perhaps angry feeling, as to the course they took. The course which was recently taken at Northampton might be adopted in a large number of others, and every candidate who came before even a county constituency might be worried to his heart's content. Let them take every step which was possible in order to accomplish their purpose electorally, as well as controversially—not only by teaching, but also by action. He should certainly never give advice which would throw cold water upon the greatest zeal in that respect, but let them not lay down a general rule that they would vote for no man, under any circumstances, who did not come up to the mark on the Establishment question. There was an infinite variety of circumstances that must have their effect upon the electoral conduct of those who came in contact with them. He did not think the resolution in any way committed or restricted a man's future liberties. Each man must act upon his conscience. He recommended that they should make the Establishment question the greatest and most important question in which they could act in their electoral capacity; and whether they were to vote, or abstain from voting, for a particular candidate, who did not represent them in that respect, must be left to the circumstances of each case.

Mr. GIBSON WARD made a few remarks in advocacy of the movement being followed up with spirit.

The Rev. H. W. CROSSKEY having replied, the CHAIRMAN put the resolution, and it was carried unanimously.

The Rev. J. GORDON (Evesham) said he had been asked to move the third resolution. As the time was far advanced, he should content himself with simply reading the motion, which was as follows:—

That the effect of recent judicial decisions, in giving legal sanction to the existence within the English Establishment of conflicting religious tenets and practices, is, in the judgment of this conference, unfavourable to the interests of truth, and increases the injustice inflicted on Nonconformists by the existence of an Establishment. That other circumstances affecting the internal condition of the Church of England illustrate the necessity for its disestablishment, as a means of securing that right of self-government, which is indispensable to the full development of its power as a spiritual institution.

The Rev. J. BOND seconded the resolution, which was carried unanimously.

The Rev. M. W. WITHINGTON moved,

That the warm thanks of the conference are due, and are hereby presented, to the Central Nonconformist Committee and its officers for the efficiency of their arrangements for the holding of this conference, and also to those friends whose hospitality has been extended to its members.

Mr. STANWAY JACKSON, of Manchester, seconded the resolution, which was carried *nem. con.*

A vote of thanks to the Chairman was passed, and the conference terminated.*

THE DINNER.

At the close of the conference, the members dined together at Lovegrove's Hotel, Mr. J. S. Wright presiding. After dinner, some able and interesting speeches were delivered by Mr. George Dawson, Mr. Carvell Williams, the Rev. J. Gordon, Mr. T. Pidduck, the Rev. H. Crosskey. Great satisfaction was displayed at the successful character of the conference proceedings, and the hope was expressed that the Midland Counties, as they had been the birthplace of the Liberation Society, would take a conspicuous part in bringing its great work to a successful close.

(*Continued on page* 1012.)

* For the latter portion of this report we are indebted to the courtesy of the proprietors of the *Birmingham Daily Post*, our own reporter being obliged to return to London before the conference was concluded.

Epitome of News.

The Queen has just sustained the loss of her half-sister, the Princess of Hohenlohe-Langenburg, who died at Baden Baden on Monday week. The princess was the daughter of the Duchess of Kent by her first husband, and was many years older than Her Majesty, having been born in 1806. It will be remembered that the Queen visited the continent a few months ago to see her sister, to whom she was much attached. The Duke of Edinburgh and Prince Arthur were present at the funeral on Friday, and have returned to England. The court has gone into mourning till Saturday week.

The Duke of Sutherland has received an autograph letter from Her Majesty, in which she expresses the great pleasure derived from her recent visit to Dunrobin, and assures his grace that it was the happiest period of her life since her bereavement.

Prince Leopold has been confined to Balmoral Castle for some days, owing to the effects of a sprain.

A statement appears in several of the provincial papers that Earl Russell is preparing a review of the Geneva award.

Alderman Sir Sydney Waterlow was on Saturday elected Lord Mayor of London for the ensuing year.

Mr. Alderman White and Mr. Frederick Perkins, the new Sheriffs of London and Middlesex, were sworn in with the usual formalities at the Guildhall on Saturday, and in the evening their inauguration banquet was given at the Freemasons' Tavern.

The Postmaster-General has arranged that on and after the 1st of October letters posted in London after the departure of the night mails for Scotland shall be forwarded by the Irish express leaving Euston Station at 7.15 a.m. *vid* Crewe, Carlisle, and the Caledonian system to Edinburgh and Glasgow, arriving at 5.45 p.m. and 6 p.m. respectively, and giving the advantage not hitherto enjoyed by the northern cities of an afternoon delivery.

It is stated that Mr. Disraeli intends to go to Glasgow and deliver his address to the students as Lord Rector of the University on Monday, the 4th November next. The illness of Lady Beaconsfield may possibly necessitate an alteration of arrangements, but it is to be hoped that her ladyship's health may be greatly improved before November, and that she may even be able to accompany Mr, Disraeli to the west.

Every effort is being made at the Mint to meet the unprecedented demand for silver coin, and special arrangements have lately been made for securing a largely augmented supply. The Mint has already coined this year an amount of silver far exceeding the average requirements of preceding years, but the new coins are complained of as being defective.

The autumnal meeting of the Associated Chambers of Commerce was held at Southampton last week, under the presidency of Mr. Sampson Lloyd, of Birmingham. There were present about seventy delegates. At the second day's sitting a long discussion took place on the income-tax. A motion was carried by a small majority in favour of its total abolition. Amongst the topics debated were the Bankruptcy Laws, railway and canal amalgamations, training ships for the merchant service, tribunals of commerce, registration of partnerships and trade marks, the wine duties, coasting charges on shipping, the French Treaty, etc.

At a meeting of the Amalgamated Unions of Operative Bakers on Saturday evening, it was stated that the number on strike is 393.

A report published by the *Scotsman* on the herring fishing at Fraserburgh, which has just closed, shows that this year's take far exceeds that of any previous season; and that the money value of the fish canght has been about a quarter of a million sterling.

On Tuesday morning a man named Wilkinson died at Salford of hydrophobia, induced by the bite of a cat. The deceased, whilst endeavouring to extract a fishbone from a cat's throat, was bitten by the animal on the first finger of his right hand.

A gamekeeper named Spalding, living near Dundee, has been murdered. He had occasion to hand over to the police a man who had stolen some property, and the assassin is believed to have been an accomplice of the thief.

Among the passengers on board the Cunard steamer Russia, which left Liverpool for New York on Saturday, was Professor Tyndall.

Colonel Henderson has declined to recommend an increase of pay to the metropolitan police force on the ground that an increase took place a short time ago, and he sees no reason for a further rise.

Mr. William Johnston, M.P. for Belfast, has received a hearty welcome from the Orangemen of the town, congratulating him on his return from Canada. Mr. Johnston made an energetic speech, in which he said the Canadian Orangemen were as determined as their brethren in Ireland to maintain the British connection. The hon. gentleman emphatically proclaimed himself a Conservative and a follower of Mr. Disraeli.

Five thousand railway servants joined on Sunday in a Hyde Park demonstration in support of the emigration movement which is now going on extensively among that class of *employés*. They were addressed by Dr. Langley Baxter and several of the promoters of the Amalgamated Society.

The miners of Morpeth have determined to "run" a candidate of their own at the next Parliamentary election, and their choice has fallen on Mr. Thomas Burt, secretary of the Northumberland Miners' Union.

The *Observer* says that it was currently reported in legal circles on Saturday that Sir Roundell Palmer had been offered and had accepted the Lord Chancellorship, which has been placed at the disposal of the Government by the retirement of Lord Hatherley.

On Saturday night a woman named Potts was walking on Sunderland Pier with two children, when the latter were blown into the water by a sudden gust of wind. Both of the children were drowned.

Baron Rothschild has, it is said, purchased East Lee House, East Cowes, for 8,000*l.*, and that he intends to make it the head-quarters of a new yacht club.

Eliza Harriet Boxall, a girl aged fourteen, who threw herself off Waterloo-bridge a few days ago, was charged at Bow-street on Saturday with attempting to commit suicide. It appeared that she told a boy named Angell that she had given her likeness to her lover, and intended to drown herself. He believed it to be a joke, but in his presence she stepped upon the parapet of Waterloo-bridge and threw herself into the water. The mother of the girl stated that she had noticed that her daughter had recently become very dull, and had stayed away at night. The girl was ultimately delivered up to Miss Stride.

The ex-Emperor and Empress of the French have returned to Chislehurst from Cowes.

Mr. Delahunty, one of the members for Waterford, writes to contradict the report of coal having been found in that county.

The latest accounts of the harvest in Ireland are much more reassuring, especially from the North; but the potato crop, though in some parts better than expected, is in many districts a complete failure.

The Poor-Law Commissioners of Ireland have issued a circular to the Irish guardians, warning them that, owing to the shortness of the harvest, and the disease of the potato crop, great distress may next year be expected in Ireland. The commissioners advise the guardians to at once make provision for extra bedding accommodation, and to enter into contracts for an extra supply of food.

Large tracts of land along the river courses in Aberdeenshire were still under water on Friday, especially on Donside, and the ungathered crops are almost irretrievably ruined.

The foot-and-mouth disease continues very prevalent throughout Warwickshire, and has assumed a decidedly virulent type. Every petty sessional division is now seriously infected; the total number, according to the last official returns, being 8,635. In the South-west Riding of Yorkshire the foot-and-mouth disease is spreading rapidly, notwithstanding stringent precautions, and considerable apprehension is manifested as to its effect on the prices of meat during the ensuing winter. Every precaution against outbreak of cattle-plague has been taken by the various local authorities in the Riding.

On Thursday the directors of the Bank of England raised the rate of discount from 4 to 4½ per cent.

The rate-collectors of the parish of Marylebone have asked for an increase of salary from 265*l.* to 340*l.* per annum. Not to be behindhand, the inspectors of nuisances, road-sweepers, scrapers, masons, and paviors' labourers have applied for an increase, the claims in all instances being based upon the increased prices of food and shelter.

Two of the largest millowners in Preston gave notice, on Saturday, of their intention to work their mills only four days a week; and it is expected that other firms will follow their example.

William Clarkson, of Selby, Yorkshire, was on Monday fined 9*l.*, including costs, for six offences under the Vaccination Act. He had been repeatedly fined before, and his goods distrained upon until none was left. In default of payment by any means, he was sentenced to terms of imprisonment amounting to three months.

DR. LIVINGSTONE AND DR. KIRK.—Mr. Stanley, the discoverer of Dr. Livingstone, addresses a long letter to the *Times* respecting the misunderstanding between the great explorer and Dr. Kirk. It is needless to say that he takes Dr. Livingstone's view of the question, and blames Dr. Kirk for being so ready to take offence at what he considers the "mild complaint" of Dr. Livingstone as to Dr. Kirk's inability to assist him, which cost him 2,000 miles of travel. The gravamen of the complaint is that the supplies were sent to the Doctor by slaves.

MR. BAXTER, M.P., ON CO-OPERATION.—Mr. Baxter, M.P., who is a partner in a large manufacturing firm at Dundee, has come forward as a supporter of co-operation, of the abolition of overtime, and of shortening the hours of labour. In an address to his workpeople the other day, made at an entertainment given to them at his country seat, Mr. Baxter said that in his opinion the workmen should participate in the success of the master; and he expressed his belief that co-operation would eventually prove the solution of the difficulties relating to capital and labour. On the subject of overtime, he observed that for ten years he had banished it from his works, as being at once injurious and uneconomical. He had reason to believe that his "men with short hours turned out as much work, if not more, per day than was done in any of the establishments where the hours were long." The speaker added: "The tendency of modern civilisation was all towards shortening the hours of toil, and he believed that, both in this respect and in regard to methods of remuneration, we had by no means reached perfection."

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The Nonconformist.

WEDNESDAY, OCTOBER 2, 1872.

SUMMARY.

Mr. Lowe and Mr. Forster have put in a public appearance during the week, and being Cabinet Ministers, their speeches have excited much attention. The address of the Vice-President of the Council to his constituents at Bradford we have discussed below. The Chancellor of the Exchequer repaid the municipality of Glasgow for conferring upon him the freedom of their city, with an able and characteristic speech, in which at some length, and with a good deal of humour, he defended himself from the charge of being a rigid economist, vindicated his financial policy by its results, and justified the award of the Arbitration Court of Geneva. Mr. Lowe is much to be commended for his resistance to the interests which are never weary of having "a pull at the Exchequer," and his general principle, that Government has no right to be prodigal of the money entrusted to it for national purposes, was sound enough. But the course he has sometimes pursued has sometimes brought his economical policy into contempt; while it can hardly be alleged that the Ministry of which he is a conspicuous member has done much in the way of retrenchment. His rebuke of the Lord Chief Justice for his elaborate and lawyer-like condemnation of the Geneva award was not undeserved; for as he said, if Sir Alexander Cockburn acquiesced in the decision, he had better not have published his arguments; or, if he did, "have retrenched his advice." Mr. Lowe, however, does not hold "that this country is bound by those principles that the arbitrators may choose to lay down in addition to those that were agreed upon between England and America for their own guidance in the decision of the case."

In vindicating his financial policy, the Chancellor of the Exchequer has an easy task. He had to tell of fifteen millions of debt wiped out, nine millions of taxes taken off, with a surplus of 1,200,000*l.* at the end of the first half-year; of diminishing crime and reduced pauperism. The revenue returns just published entirely bear out Mr. Lowe's anticipations. The actual increase upon the half-year's revenue is 2,353,341*l.*, which is a million and a-half in excess of his estimate in April. The increase is spread over nearly all the principal items—that for customs showing an excess of 300,000*l.* for the six months, and that for excise being 1,393,000*l.*; no small portion of the latter being due to the increased consumption of beer and spirits. In April next there will no doubt be a good surplus, but, as the *Times* says, "the United States will receive the surplus sums which have flowed into the Exchequer during the present year, and which would otherwise have gone to lighten the burdens of the nation. But it is satisfactory to believe that the three millions sterling may be paid without calling further on the taxpayer or adding to the debt of the country."

It is now stated on undoubted authority that Sir Roundell Palmer, released from his onerous duties at Geneva, will shortly succeed Lord Hatherley on the woolsack, whose failing eyesight requires his retirement from public life. No doubt the accomplished baronet has well earned the distinction which he has hitherto refused, and as Lord Chancellor will have a grand opportunity of prosecuting law reform. But he will be another Conservative element in the Cabinet, especially in an ecclesiastical sense. Sir Roundell is, as we know, less favourable to disestablishment in England than he was in respect to Ireland. That is hardly as yet a statesman's question, but we fear his influence will not be used in favour of those further university reforms, such as the fellowship question, which still await consideration, or of a satisfactory settlement of the burial grievance. As Sir Roundell will accept the Great Seal in a week or two, he will have time to mature his law reforms for the ensuing session of Parliament.

Notwithstanding the prohibition of political banquets and demonstrations by the French Government, M. Gambetta has been addressing several meetings of his admirers in Savoy; notably at Grenoble, where he spoke at considerable length, sneering at recent converts to Republicanism, exulting in the belief that "although the country is still the prey of the Conservatives, the democratic tide is fast rising," giving the cold shoulder to M. Thiers' Government, and demanding an early dissolution of the National Assembly. It is remarkable that while the President has just proclaimed with some emphasis that the Republic is peace, M. Gambetta counsels a waiting policy of revenge. The speech of the Radical tribune, which has excited much angry comment from the Paris press, will probably rally the Conservatives more closely to the side of the President; for they acknowledge with gloomy forebodings the probability that France is likely to fall into the hands of M. Gambetta and his Radical Republican friends. Under these circumstances, the forthcoming elections to fill up eight vacant seats in the Assembly are looked forward with much anxiety.

The bitterness of French feeling will be deepened by what is taking place in the conquered provinces. Monday was the last day of grace to the inhabitants of Alsace-Lorraine, who had by that date to decide whether they would remain as German subjects or go into exile. The great mass of the population, the peasantry in particular, must necessarily remain on the soil by which they subsist, but among other classes there has been a great exodus. Thousands of emigrants who refused to give up their nationality have crossed the French frontier, and have crowded into Nancy, Luneville, Toul, and neighbouring towns. It is believed that ten per cent.—the flower of the population of Alsace-Lorraine—have thus availed themselves of the "option," and the Paris papers are full of sad stories of misery and suffering endured by the expatriated. These districts have become the Venetia of northern Europe, and are as deserving of sympathy as the Italians when under the rule of "the stranger." They are conquered territory, and will be treated as such. Germany, as the *Pall Mall Gazette* says, "has made *her* option to hold the provinces at the sword-point, and all that can be done to ensure their rapid Germanisation will be attempted." Thus the state of things in Alsace-Lorraine will ever be an incentive to French hatred against the conqueror.

MR. W. E. FORSTER AT BRADFORD.

The reception of Mr. Forster at Bradford was such as was due to an able and conscientious statesman of whom the town has many reasons to be proud. Whatever may be our points of difference with the educational policy which the right honourable gentleman represents, or rather impersonates, we have always most cheerfully rendered our tribute of respect to the manly strength of character and practical grasp of affairs which, with laborious industry, he has devoted to the service of his country. And happily these virtues, not doubtful points of policy, most obviously claimed the attention of his constituents on Friday night. The Ballot Act, and the successful working out of the American Treaty, naturally overshadowed all other questions; and there could be no dispute that in regard to both these accomplished facts Mr. Forster personally and the Government of which he forms no small part, deserve the hearty sanction of public opinion. The measure of which he himself took charge was naturally prominent in his address to his constituents. On this subject he might have urged, perhaps with more relevancy than with regard to the Education Act, to which the remark seemed to have a special reference, that it was one thing to ask that a certain measure shall be carried, and quite another to carry it. For the amount of concession to be made or refused was, to a large extent, a matter of expediency, involving no question of sacred justice like that of religious equality. The speaker dwelt with just complacency upon the facility with which the Ballot Act had been worked in the few experiments hitherto made. Whether the contemptuous indifference with which he treated the efforts of Conservative agents at Preston to override the law was the strongest expression which the occasion demanded, time only will show. But the words which Mr. Forster let fall as to the probable necessity for the re-amendment of the Tory amendment on the arrangements for illiterate voters, show that he is not the man readily to allow a law for which he is responsible to be made a dead letter by dishonest ingenuity. The observation made on the probability of a numerically diminished vote under the ballot show a judicious estimate of the gloomy forebodings of the Conservative press. Regarding the elections at Pontefract and Preston as too exceptional in their circumstances to furnish any criterion for the future, Mr. Forster allowed it to be not improbable that many would now cease to vote who had regularly voted under the old system. But, as he forcibly observed, "They voted for-

merly because others forced them; they were then representing those persons' opinions, and not their own; and as such voting was not wanted the absence of their vote would be a benefit." In other words, the only public opinion worth having is that which exists diffused through the minds of men who think for themselves, and having taken the pains to inform their judgment with intelligence, are sufficiently interested in the expression of that judgment to take the trouble to vote. If this is the sort of vote to which the ballot will limit future elections, we shall not have much cause to complain. In that case the numbers of voters will undergo a safe and most salutary enlargement by every extension of education, such as will give an increased interest in, and a deeper sense of responsibility for, the political questions of the day. As for the mindless twitterers whose traditional political ideas are summed up in the notion that Gladstone has sold himself to Rome, or that Palmerston was the last specimen of the extinct genus of old English gentlemen, voting will probably become too vulgar for them; and we at least shall not regret it. The same thing will likewise be true, notwithstanding all the clever manœuvring, of that other class who have hitherto been paid half-a-crown or five shillings per vote. But Mr. Forster was surely right in thinking that we still retain in the numbers of actual voters all those who take an intelligent interest in their country's welfare. The evil examples of America and France are nothing to the purpose. In the one case the party ticket, and in the other the official voting-paper, has vitiated the whole operation of the ballot; while the possibility of those corruptions has been wholly excluded from the English election law. Mr. Forster also drew a just distinction between prohibiting the voter from giving his own account of his vote, and on the other hand making it impossible or illegal to prove his vote. The former would be a piece of tyranny incapable of enforcement. The latter lies within the limits of constitutional liberty, and is sufficient for all practical purposes. It is indeed humiliating to think that the bribing agent or the despotic landlord will be disarmed only through the impossibility of trusting the voter's word. But they who have been amongst the main causes of popular demoralisation, have little reason to complain if it is turned against themselves; while our hope and consolation is that, politically speaking at least, this demoralisation may by the ballot be made to effect its own cure.

No one surely can grudge Mr. Forster the keen satisfaction which he must have felt in appearing before his constituents as a member of the Ministry which, by perseverance under every form of discouragement, at length carried to a successful issue the Treaty of Washington. Nor are we disposed to think that he overestimated the greatness of this moral triumph when he said that he had felt "more interested in it than in any other political question whatever." To squeamish minds indeed it might seem a somewhat mercenary way of putting it, when he referred to the cost at which we had bought the settlement of the Alabama claims, and proceeded to explain to his hearers what they had got for their money. But in truth we have got that which no money could possibly buy, and which no Government but one strong through elevation of moral character and immoveable in its convictions of duty, would ever have achieved. We do not, indeed, believe that the happy time has yet come for turning spears into pruning hooks or Armstrong guns into gateposts, but we do venture to trust that what Mr. Forster properly stigmatised as a civil war between different branches of the English race has been made for ever impossible. And when we measure the future influence of that race, not by the wealth of the narrow island from which it springs, but by the exhaustless resources of the new lands which it has subdued in all quarters of the world, and by the contact of its multiplying millions with all races of mankind, we cannot doubt that the moral effect of this transaction must be to increase everywhere the sense of guilt which ought always to be attached to the unspeakable horrors of war. The tide may be long in turning; but the first fiat against the devastation of humanity by the untameable violence of warlike passions has been uttered in the English tongue. The monotonous rowdyism of a fire-eating press, which by this time sorely needs a new dictionary of vituperation for dealing with American topics, may still find cause for invective in the childish vanity exhibited by many representatives of a young nation. But the superiority of our own country is far more nobly manifested by such feelings as Mr. Forster's honest pride in the frank readiness of his Government to make honourable sacrifices in the cause of peace, and by such expressions as Mr. Lowe's eloquent acknowledgment, that a nation which has set an example to the world in its mercy to the vanquished, may well be pardoned a little irritable susceptibility on the conclusion of a frightful conflict.

In our review of the speech at Bradford we have preferred rather to dwell upon the points in which we are at one with Mr. Forster, and which were manifestly uppermost in the minds of those who accorded him an enthusiastic welcome. But we should fail in our duty did we omit to notice the fallacy with which, in a comparatively brief and incidental reference, he defended his educational policy. His object, he said, had been to maintain "the principle of perfect impartiality, not merely as between one denomination and another, but as between those who wished that religious education should be given to their children at the same time and place as secular education," and those who wished to separate them. It might be replied that, as a matter of fact, perfect impartiality has not been maintained between one denomination and another; but that one great denomination, which by unfair patronage had been previously pushed into a foremost place, has had fresh advantages conferred upon it with a view to its protection in the inevitable competition of the future. But the notion of impartiality between the advocates of national religious teaching on the one hand, and of national secular teaching on the other, is by the very nature of the case incongruous and impossible. Our contention is that no one has a right to take money from us to propagate religious views to which we are conscientiously opposed, or to make us aiders and abettors in what we believe to be a serious injury to the religion of the future. There is no compromise in allowing us to set up a few secular schools. It is not the teaching of religion to which we object, but the compelling us to pay for it. And this, as we trust, Mr. Forster will live long enough to acknowledge, is as little a matter for compromise as the existence of a State Church.

THE WHEREABOUTS OF THE OLD CATHOLICS.

Visitors at Cologne seem to be quite at variance as to the significance of the recent Congress of Old Catholics in that city. It was attended by some 500 delegates from so many districts and even external states, as to give the assembly almost a cosmopolitan character. The public meetings—and it is to be remembered that they are a rarity in Prussia—were well attended, and enthusiastic; and though Dr. Döllinger himself was not actually present, Professors von Schulte, Michelis, Friedrichs, Reinkens, Maasen, and Prichelis were at the front, and exhibited unabated confidence and enthusiasm in their cause. But the prevalent spirit of the leaders was one of excessive caution, and the decisions arrived at by the congress were of a tentative character—the halting conclusions of reformers who fear to take up a thoroughly independent attitude. They only, according to their declarations, are the true Catholics, holding to the sacerdotal theories of the Papal Church, accepting the decrees of the Council of Trent, and distinctly repudiating no dogmas save that of infallibility. There have, indeed, been hints thrown out of further reforms to be advocated, such the abolition of celibacy and of auricular confession, but they are postponed to a more convenient season; and even the appointment of a bishop or bishops, which is essential for the cohesion of the present system, stand over, and is left to be carried out at the discretion of a standing committee. One thing is, however, sufficiently clear—the Old Catholics will not take the advice of the sentimental Bishop of Lincoln, and found a church on the Anglican model.

Much as the leaders of the movement desire popular adhesion, they are far more anxious to court the favour of the Government. This consideration is at present shaping their policy. They look for success more to Prince Bismarck than to the justice of the principles on which they base their movements. That statesman has, to a certain extent, need for their assistance, and they are not loth to play into his hands. If they expect to launch a great Reformation movement with such aid, they will find themselves egregiously mistaken. However much to be regretted, this is hardly to be wondered at. The schism began from above and not from below. It was started by professors on historical grounds, which the laity can scarcely understand and still less appreciate. Hardly a score of priests have as yet adhered to it, and its numerical strength in Germany is not estimated at more than sixty thousand persons. It is alleged that great numbers of priests are ripe for the change, but they are not prepared to move till the Government move. That is to say, the Roman Catholic clergy desire reform, but are not ready to make sacrifices on its behalf. Let their salaries and privileges be guaranteed by the Government, and they will act a bold part, and cast the Vatican overboard. The difficulty of starting a great religious reformation, with the people apathetic and the priests selfishly cautious, is great indeed. The innovations on Catholic principles and usages demanded by the congress were studiously vague. But the claim for a State dotation was clearly enough advanced. Something like a cold shiver comes over one in reading that the "Old" Catholics ask to dispossess the "New" in Government favour—to appropriate their endowments, churches, legal privileges, and perquisites.

It is possible, of course, that out of this calculating policy and timid shrinking from substantial reforms a great movement may eventually be born—for free criticism is *per se* utterly fatal to the Papal system, and reformers who have gone so far as the Cologne deputies must needs go farther, unless they would court extinction. Moreover, their position is one of schism as respects the Roman Catholic Church, and the temporary permission accorded to congregations to choose their priests, and to priests the authority to perform the rites of the Church without episcopal ordination, is the admission of a principle which clearly upsets the sacerdotal theory which the Old Catholics accept in the abstract. They have, however, broken for ever with the Vatican, and, as it were, launched into space. Perhaps we should not be too confident as to where they will eventually alight. On the one hand, it is affirmed that they stand on much firmer ground than before the Cologne Congress, and that the support of Prince Bismarck, and the serious nature of the conflict between that statesmen and the Catholic hierarchy, will give them renewed impetus. On the other hand, the Berlin correspondent of the *Times*—a very experienced observer—declares that the Old Catholics have had their opportunity and lost it. "While the movement is attracting the attention of English, Russian, and Oriental clergymen of rank and repute, it has long ceased to be regarded in a promising light in the country whence it emanated. What was anticipated by all conversant with the intellectual condition of modern Germany has come to pass; a reform which, undertaking to purify religion in reality, intended no more than to weed the Papal doctrine of its most unsightly excrescences, has been discarded by public opinion. Nor is it likely that the movement, though its leaders have made up their mind at last to go further, will recover the influence lost at the outset. Too orthodox formerly, they are too indefinite now." Amplifying this statement, the writer argues that the Old Catholic leaders ought in the first instance to have boldly repudiated the Pope and his system. "Their present attempt to unite with the Protestants will fail because German Protestantism has no definite creed." Whichever of these views be the true interpretation of the movement, we do not believe it will be in vain. The Papal Church will never recover from the shock it has sustained in Germany, and the cause of freedom of conscience and religious equality will receive a powerful impulse. With such results, the world will not be much concerned at either the success or failure of an attempt, towards the close of the nineteenth century, to form a new Church of the Döllinger type.

HOW IT STRIKES A STRANGER.

September 30, 1872.

It is supposed that one of the measures which is shortly to be pressed upon the attention of the Government and the House of Commons will be the abolition of the game laws. Whenever the fight really comes, we may expect to see an opposition far more determined than that which has ever been offered to any other article in the Liberal programme; the reason being that the House is essentially, both sides of it, a wealthy House and a game-preserving House. Here and there are a few members who understand by the word amusement something higher than the wholesale slaughter of unresisting birds, and who know what to do with their time from August to February; but as a rule all members shoot. I do not believe, therefore, that without the most stringent popular pressure the present House will do any good with game-law legislation; and I am rather fortified in this belief by a report which reaches me from afar, showing what relief the county gentlemen in Aberdeenshire have determined to afford their tenants. In that county there has been much agitation about the

game laws, and ever since May, 1871, a conference committee of lairds has been conferring upon the subject. The result of the committee's prolonged incubation is just this—that the tenants should be permitted to kill the rabbits and hares on their respective farms, and that the owners of game covers should be recommended to put up wire netting. Rabbits and hares are also to be kept down in covers as much as possible. A more impotent conclusion it is difficult to imagine. In the first place the tenant is not to be allowed access to the covers, and everybody knows that it is only in the covers that the rabbit and hare can be dealt with effectually. In the second place, so long as there is a cover near which the tenant cannot touch, it will cost him more to protect his crops than they are worth. In the third place, no mention is made of any other game, excepting hares and rabbits; and in the fourth place, we may be perfectly sure that if a tenant really did succeed in extirpating these pests, his landlord would take their extirpation into account when the lease expired. Nevertheless, this is the utmost limit to which the county gentlemen of an exceptionally enlightened and liberal district are prepared to go. It is most earnestly to be hoped that no such miserable compromise will ever be tolerated in the House of Commons. The Game Laws are not merely a farmer's grievance, but a consumer's grievance. With meat at its present price, it is perfectly intolerable that vast tracts of land in this country should be appropriated as a playground for the aristocracy and merchant millionaires, and that a considerable portion of the remainder should be desolated.

The Attorney-General has been reminding the good people of the part of the world in which I am now staying of the advantages of a State Church. The occasion was the meeting in Exeter of the Branch Societies for the Propagation of the Gospel and for the Promotion of Christian Knowledge. "It was true," he said, "that each and every age of the Church had brought with it its peculiar trials, difficulties, and dangers, and in all ages, in all these trials, difficulties, and dangers the possession of good, active, and powerful bishops had been a help and a defence to the Church. But he thought he might say they were more needed than now, perhaps they were never needed as much. He was not speaking of temporal dangers, though even on such matters as those no man would pass by without consideration the significant and persistent intimations that votes in Parliament had given them. He had no business to talk politics there, and he was not going to do so, but without giving offence to any human being, he might say this much, that any man who united liberality of thought with humble—because it ought to be humble—reverent and hearty acceptance of the Divine character and the faith they professed, ought to consider within himself how much good was likely to come either to the liberality of thought which he himself valued, or to the holy faith which they professed in common, by beating down or lessening the influence of the most moderate, the most learned, and most tolerant communion the world had ever seen." It need hardly be said that it is a pure assumption that the influence of the Church would be lessened by disestablishment. It is precisely this which is denied. As for the difficulty about liberality of thought, the liberal thinker would certainly not be less liberal than he is now if the connection of the Church with the State were to cease, nor would he find greater difficulty in maintaining his liberality. Sir John Coleridge is a reasoner by profession. It would have been very interesting if, instead of contenting himself with generalities, he had imagined himself for the moment to be dealing with this subject professionally, and had expanded his thesis into proper logical form.

Extra Parliamentary speeches have been plentiful enough during the week. The big guns I pass by; they will be sure to obtain all the comment that is necessary. I will merely observe with regard to Mr. Lowe's deliverance, that he showed a want of judgment in expressing himself so positively and with such self-consciousness about the Thames Embankment. If I know anything of the temper of the House of Commons, his brave words will but make the Opposition, and the metropolitan members in particular, the more determined, and will put them upon their mettle. There is also just one other observation I have to make about the present policy which rules the Treasury—that although in the main it is wise, the officials there are too much in the habit of thinking that indiscriminate refusal of every application for money always means economy. It is often mere profligate extravagance. I know a case which occurred only the other day, in which a man was foolish enough to undertake some work for the Government without making any bargain beforehand for payment, and the result was refusal of payment, although the work was accepted. The consequence will be that the next time work of that kind is wanted it will not be obtained except at a high price; and furthermore, a person who is in a position to serve the Government well is much disgusted. Dismissing, however, Mr. Lowe, I cannot omit a word on the address which Mr. Cavendish Bentinck has delivered to his constituents at Whitehaven. Talking of Sir Massey Lopes' motion for charging part of the local taxation of the country to Imperial funds, Mr. Bentinck said "that he did not speak upon the motion because he was not in the habit of speaking unless he was wanted." This statement was received with cheers, and laughter—sceptical laughter, I am afraid. At any rate, Mr. Bentinck felt compelled to asseverate and reiterate. "It was never his practice to do so, and everybody who knew him would endorse the observation he had just made." Apparently, there must have been more laughter, for Mr. Bentinck appealed to Mr. Hodgson, and Mr. Hodgson having nodded his head, the laughter subsided, and Mr. Bentinck went on his way to another topic. It seems, therefore, that Whitehaven far away in the north-west understands exactly the reputation its representative has in the House. I should not feel quite comfortable if I knew that all the world considered me a wearisome, garrulous, talkative machine. Yet Mr. Bentinck knows it, and is untouched. He knows that everybody, even his own friends, despise him, and he lifts his head unabashed. What a skin he must have; what differences are there not in human beings! Some of us are so sensitive, that the least hint from a friend that we are loquacious, goes into us like a barb, and sticks in us festering for days. Others are immoveable under anything less than an indictment for felony. C.

Correspondence.

CURATES' STIPENDS.

To the Editor of the Nonconformist.

Sir,—In your "Ecclesiastical Notes," on page 950, Sept. 18th, you remark on the proposal to invite the laity in the Church to subscribe towards the Curates' Fund in the Church of England.

True, their condition is bad enough, in all reason. But taking the following fact, which is, I have no doubt, but one among many, and the question of funds must surely be held to rest with the fat rectors, deans, &c. I know a parish, not two miles from my residence, where the income of the rector is nearly 1,300*l.* per annum. He pays his curate about 125*l.* per annum, and as union chaplain he has 25*l.*, and to eke out this miserable income the curate has a gift from the Curates' Aid Society; how much I do not know. What the rector pays as subscription to the Curates' Aid Fund I have no means of ascertaining. But is there not something very wrong in the distribution of these funds when a rector of so good a living can call on that committee for such a means of eking out his curate's pittance and saving his own pocket?

I remain, yours truly,
A TITHE PAYER.

"PARSONAGES."

To the Editor of the Nonconformist.

Sir,—The advanced cost of living and the great increase of rates in most of our large towns and cities, must be my apology, if one be needed, for calling attention through your columns to the desirability of securing a residence for every Congregational minister. There are other reasons besides these, but these are the most pressing just now. "Strikes" are the order of the day among all classes, and in most cases they succeed in an increase of wages or salary. But ministers cannot strike; though a provincial paper a little while ago asserted, of course falsely, that the ministers of a certain city had met and resolved to do so. Yet, while unable to strike, they are among the class that suffers most by strikes, having by the same income, in most cases, as formerly, to maintain the same position, though the means of doing so have increased some fifteen or twenty per cent. Moreover, in many cases, the very causes that render an increase of salary an urgent necessity, lead to a decrease through diminished subscriptions. Now, would it not be an invaluable boon to a minister to feel as the quarter-day came round he had no large sum, large in proportion to his salary, to take from it for rent? and I cannot but think that if some of our wealthy and generous laymen—and, thank God, we have many such among us—were to take the matter in hand, a good beginning might soon be made, either through an organisation for the purpose or individual action in particular spheres. Might not building societies be utilised for the purpose by the joint action of ministers, churches, and liberal friends? What it may be found difficult to do when one large sum has to be raised, may be found comparatively easy when that sum is spread over ten or twelve years. Having ventured the suggestion, I hope some able brother will give us the benefit of his opinion on the feasibility of it. May I just add, in conclusion, that I can conceive how, in the altered circumstances of a congregation, when the "rich" man leaves the village, or the well-to-do folks go into the suburbs, the minister's house may be invaluable in enabling the church to retain the services of the good man, who has often been tempted to quit his post, or secure another good one when he does.

I am, Sir, yours truly,
Sept. 30, 1872. J. H.

THE ENEMY'S TACTICS.

To the Editor of the Nonconformist.

Dear Sir,—You reported last week the Liberal meeting at Llanberris, addressed by Dr. Allon and Mr. Parry. Being in the neighbourhood, not far from Bethesda Slate Quarries, the property of Lord Penrhyn, whose son contested the county of Carnarvon at the last election in opposition to Mr. Parry and was defeated, I got into conversation with an intelligent (?) groom who was driving me towards the quarries, and was astounded to hear him speak as of a well-known *fact*, thoroughly understood, that *during the passing of the Irish Church Bill, collections were made in all the Roman Catholic chapels in Ireland for Mr. Gladstone.* I tried to show my driver the utterly fallacious character of such a statement; but, like the girl at Conway, he would have his way, and said there were many men about there who knew it to be true. I found out he had Tory proclivities, and his master's principles were far from being Liberal.

Of course there is no way of exposing the character of these calumnies. The rabble of Toryism want to believe all that is bad of the Premier, and some of their superiors take good care they shall not lack for what is calumnious. But, Gladstone bribed by Catholic collections to demolish the Irish Chuch, is rich indeed.

Yours, &c.,
A LAMBETH LIBERAL.
Sept. 27, 1872.

MR. LOWE AND MR. FORSTER ON PUBLIC AFFAIRS.

At Glasgow on Thursday afternoon the Chancellor of the Exchequer, M.P., was presented with the freedom of that city. Every corner of the City Hall was crowded. Mr. Lowe, in returning thanks, said that long years ago the dream of his life was to connect himself with Glasgow more nearly than he was ever likely to do. His object was to become Professor of Greek in Glasgow University, and his failure was the greatest disappointment of his life. Proceeding to the subject of strikes, Mr. Lowe combated the prevalent impression that strikes could permanently raise the price of commodities, or could be a lasting benefit to the working classes. Just in proportion as prices were increasing must the demand be diminished, and competition brought about the discovery of substitutes for the supply of the original article, or the supply was increased from abroad. If neither of these resources was possible, if people contented themselves with a smaller consumption, or less of the article was manufactured, a certain proportion of labour must be turned out of employment. Those who remained in employment, however, got larger wages, and so one part of the trade was sacrificed to the other. But this part would not long remain a gainer, for the increased price would induce the manufacturers to flood the trade, machinery would be employed to beat down the price, and thus there would be no permanent improvement anywhere, whilst injury would be done to one set of persons without gain to the other. The right hon. gentleman then proceeded to notice the feeling that had sprung up in favour of Government interference and management. This feeling was at any rate creditable to the Government, which had held office for many years, but he was in favour of confining Government within the limits indicated by its name; they should look at both sides of a shilling's worth before spending it. For it was not the large sums but the small daily waste that caused extravagance. When he was asked to subscribe to the Livingstone expedition he said it was an admirable undertaking for private enterprise, but that a Government could have no control over the details of expenditure. He ridiculed the notion that anything should be given for the Irish fisheries, but thought that the question of damages to America had been treated too formally. The Americans had come out of the struggle very much irritated, although the object of the English Government and of the country was not to have a legal triumph over them. They acted therefore not as litigants but as friends; and the money due should be paid without a murmur or delay. Mr. Lowe concluded by observing that the Ministry were satisfied with their work as a Government, and would abide by the judgment of posterity.

On Friday, the Right Hon. W. E. Forster, Vice-President of the Council, addressed his constituents in St. George's Hall, Bradford. The chair was occupied by Mr. Henry Brown, J.P., and in spite of the unfavourable weather, the hall, which will hold nearly 5,000 persons, was well filled.

Mr. Forster, who was cheered on rising, said the cause of his long absence from his constituents was due, honestly speaking, to hard work. Now that he was before them he had a great deal to say to them; and first of all he should direct their attention to the Ballot Act, the conduct of which through the House of Commons had devolved on him. The principle of secret voting was new to the House of Commons, and the question now was—how was the bill working? In spite of what had happened at Preston, he was satisfied with the working of the Act. In the first place, there were no complaints that there were difficulties in understanding and working the Act. With two exceptions, the Act as it had been introduced passed into law. Neither of these, although the Government had accepted them with reluctance, was vital to the bill. One concession was the admission of a scrutiny, which had been surrounded with protecting clauses, and the other concession related to the illiterate voter. He was obliged to accept the latter provision from the House of Commons. Although he did it reluctantly, he was not uneasy about the concession, for he was sure if the provision be found to contend against the preamble or the principle of the Ballot Bill, it would have to give way—(cheers)—and when they had again to consider the bill they should amend that, and place the provisions of the Act in the position they originally occupied. (Renewed cheers.) There were three vital points in the bill which he could not surrender. The first point was that the voting should take place in the polling-station. The second, that there should be safeguards of secresy. And the third, that it should be illegal for the voter to prove how he voted. Therefore, they resisted that which had almost nullified the ballot in America, the use of any but official voting papers. They resisted the renewal of the penalties, and they also resisted the amendment of the House of Lords, which would have utterly nullified the bill, to make the bill optional. They were now told with regard to the effect of the bill that it reduced the number of votes. He did not know that they wanted mere votes. (Laughter.) What they wanted was the representation of the opinions of each individual man, and if a man had no opinion, but adopted the opinions of some one else, they were better without his vote; it only misled. (Cheers.) Some clever people at Preston appeared to be very proud of the way in which they had guessed at the result of the late election; he admitted they did succeed in making a good guess as to the number of votes actually given, but they did not get any information how each man voted. He had a word of advice to offer on this subject. They were all earnest on this question, like himself, but he hoped they would not ask what Parliament, he thought, could not give, and that was an enactment that it shall be illegal for a man to say how he voted; they must leave a man free to tell his neighbour what he had done. But what they could demand was that no proof should be given as to how a man voted. There was no attempt at present to get proof. He did not think, moreover, that so good a guess would be made again, and he had this notion for two reasons. In the first place, the public opinion of the country would be against any ingenious organisation which attempted to defeat the spirit of an Act of Parliament—(Hear, hear)—and, in the second place, he did not think that in other places people would be found so willing as they were at Preston to tell how they voted. Coming to the Alabama difficulty, he confessed he had taken more interest in the settlement of that question than he did even in the ballot. If he left political life to-morrow, he would feel, after the share he had had in this matter, that his life had not been useless. Why did he feel strongly about the American negotiations? Because, as they knew, he had an earnest desire not only that there should be peace, but that there should be a friendly feeling between us and our kinsmen in America. (Cheers.) He looked upon the possibility of a war in the same light as he should look upon the possibility of a civil war amongst ourselves. It would be civil war. Some people might say, "Oh, it was not dignified for the Government to go on with the treaty after the presentation of those unreasoning, those absurd indirect claims." He ridiculed this suggestion, and declared he was never one of those who wished to stop the negotiations because the indirect claims were brought forward. He felt that if ever forbearance was necessary on the part of England, it was necessary towards the United States in this matter. With all their faults he believed the Anglo-Saxon people had got work to do in the world. They were precisely the people to set an example to all the world of arbitration, and there never was a time when an example was more needed. Might they not hope that as they had set an example with regard to international politics and disputes they might succeed in contributing to the solution of disputes by arbitration between capital and labour? This led him to give a word of advice. There were capitalists who threatened to take their capital abroad; but he reminded them that in no country, except in the United States, had capitalists made such profits as had been made in this country during the last two or three years. (Cheers.) To labour, he said, there was no country in the world, except the United States, where wages were so high in proportion to the cost of living as in England—(cheers),—and there was no country in which the hours of labour were so short. He mentioned these things for the comfort both of employers and employed. This brought him to the nine hours system for factory operative. Speaking merely as an employer of labour, he was in favour of the nine hours' system. Dealing next with the Scotch Education Bill, the right hon. gentleman said he had assisted the Lord-Advocate with great pleasure in the framing and passing of that measure. There was one part of the bill that he rejoiced at, and that was that, taking advantage of the progress which Scotland had made, and of her high position in education, they declared there should be the principle of compulsory attendance established throughout Scotland. (Cheers.) He trusted that that would make it easier for them soon to do the same thing in England. (Loud cheers.) With regard to education there were many opinions, and a great deal of fault was found with him on both sides. He had been told, and he dared say some of them thought it, that his object in passing the Education Bill had been to help denominations, and more especially to help the Church. (Hear, hear.) Some one said "Hear"; that was his opinion, but it was not everybody's. A Conservative paper said that having secured the passing of the Act he now seemed to devote himself to the task of making the Act bend to the wishes of the secular party. Both these statements were—he would not use unparliamentary language and say false—but they were not founded on fact. (Laughter.) His object in administering, as in passing the Act, was to secure to every child the greatest amount of secular education which he could obtain in the time they could induce the parents to let the children go to school, upon the principle of perfect impartiality, not merely as between one denomination and another, but as between those who wished that religious education should be given to their children at the same time and place as secular education, and those who did not wish that. But after all, these charges and counter-charges were what Ministers in this and other countries must expect. Mr. Forster concluded his speech, which occupied nearly an hour and a half, by saying that so long as he had health and strength he would continue a politician, for he considered it one of the noblest pursuits of this constitutional country; and it would be for them to consider whether he should continue to do so on their behalf as their member. (Applause.)

The hon. gentleman having resumed his seat, several questions were put and answered, and a vote of thanks and confidence in him was unanimously passed.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At the meeting of the London School Board on Wednesday a long discussion took place respecting a memorial which had been presented to the board by the managers of a Wesleyan school in Radnor-street, St. Luke's, complaining of the opening of a temporary board school in Bath-street, in the immediate neighbourhood of the other school, and asking that the Bath-street school might be closed. The matter had been referred to the statistical committee, who reported that they considered it unadvisable to close the school, and that they had not at present been able to find a site for a permanent school. They suggested that a letter should be sent to the memorialists informing them of the decision of the board. Canon Cromwell thought the matter should be postponed for further examination. He said that for the last four or five months the action of the board, not the policy—he did not know whether it had a policy—was very mischievous to existing schools. Children left existing schools to go to the board schools because the fees were lower. After a rather warm discussion, the committee's report was adopted, and it was resolved to inform the memorialists that it would be an open question whether the board would retain the Bath-street schools as a permanent arrangement. Sanction was given to the purchase of several sites for new schools, and several assistants and clerks in the architect's department appointed.

The following motion relative to the school question came up. It stands in the name of Mr. Charles Reed, M.P., the vice-president:—

1. That it be an instruction to the managers of board schools to report to the board as to the number of places which could be assigned without charge to destitute children whose parents are unable to pay the school fee. 2. That a letter be addressed by the board to the managers of public elementary schools in London, suggesting that where there are vacancies in such schools, a certain proportion of places should be set apart, without charge, for one year, and under the conditions laid down by the resolution of the board of the 2nd day of November, 1871, for children whose parents the managers have ascertained by their own inquiries, or on the certificate of the board, to be unable to pay the school fee, and that the provision thus made be reported to the board. That the proposed Bye-law VIII. be withdrawn, and that the board resolves that, for twelve months from the present date, remission or payment of fees in public elementary schools shall be made exceptionally on proof of urgent temporary need, each case being dealt with on its own merits, without prejudice to the principles involved on either side, it being understood that such remission or payment of fees is not to be considered as made in respect of any instruction in religious subjects.

By Rev. J. Allanson Picton, M.A. (as an amendment on the motion of Mr. C. Reed, M.P.):—

That the duty of providing means of free instruction in cases of extreme poverty having been left by law to be discharged either by boards of guardians or school boards, and the guardians of several of the poorest parishes in London having determined henceforward to refuse to pay school fees, the enforcement of the compulsory bye-laws must be imperilled unless the opportunity of free instruction be provided in cases of necessity by this board; and, therefore, pending any fresh legislation on the subject, the board will consider on the merits of each case any applications for gratuitous instruction which may be sent up by the Divisional committees, and approved by the Bye-Laws Committee.

By Lord Mahon, M.P. (as an amendment on the motion of Mr. C. Reed in the event of the amendment of the Rev. J. Allanson Picton being lost; or as an amendment on that of the Rev. J. A. Picton, in the event of the latter being carried and becoming a substantive motion):—

That, under present circumstances, the necessity of establishing free schools not having yet arrived, and in consideration of the early proposed amendment of the Act by the Legislature, this board do adhere to their resolution of the 2nd day of November, 1871.

The consideration of the question was postponed for a fortnight. From a statement made it appears that there is likely to be a conference of school board members in the north of England to consider what improvements may be made in the administration of the Elementary Education Act. Mr. Reed, M.P., explained that it was intended to confine the conference to matters of general importance, such as the mode of electing members, and filling up vacancies, the duration of the existence of school boards, and the working of the industrial schools.

Sheffield.—School Attendance.—A report has been presented to the General Purposes Committee of the Sheffield School Board containing important statistics respecting the work of the school attendance officers. Although they have been appointed some time there are still several large divisions of the borough altogether untouched; and it is suggested that an additional officer might with advantage now be engaged. The officers experience little difficulty in persuading parents who have hitherto been neglectful to send their children to school. The total number of children of indigent parents on behalf of whom school orders were granted was eighty-four, and the renewal of those reported satisfactory is recommended. Complete returns of the number of children in actual attendance at the public elementary schools have not yet been obtained. The fifty-eight reports furnished show an increase in attendance during the first week in September, as compared with the average of the first quarter of the year, of 3,114.

Portsmouth—The Payment of School Fees.—At a meeting of the Portsmouth School Board on Thursday, a somewhat important point with reference to the payment of fees was raised. Mr. Long, banker, suggested that instead of the school fees of very poor parents being remitted, the board should pay them itself. There was power both to remit and to pay; but if the former course were adopted, there was a loss of the Government grant, which would be received in the event of the board paying the fees itself. The vicar said the effect on the Parliamentary grant would no doubt be as Mr. Long had stated. The grant was reduced by the amount by which it exceeded the subscriptions. The chairman (Mr. J. Baker) said if that view were correct it would clearly be the more judicious course for the board to pay the fees from and into their own funds. After some conversation the matter was referred to the school management committee, on the understanding that, if the points were found on inquiry to be valid, the board would pay and not remit school fees.

The Education Board for Scotland.—The Scotch Education Board will, it is now stated, consist of the following:—Chairman, Sir John Don Wauchope; paid members, Sir Alexander Grant, Principal of Edinburgh University, and the Rev. Dr. Tulloch, Principal of St. Andrew's University; unpaid members, Sir W. Sterling-Maxwell, and Mr. Ramsey, of Kidalton; secretary, the Rev. Dr. James Taylor, Glasgow.

The Bishop of Manchester on Religious Education.—On Thursday evening the new day and Sunday schools in connection with St. Peter's Church, Newbold, Rochdale, were opened, and the Bishop of Manchester preached. In the course of his sermon, his lordship said he ventured to prophesy, as he had heard the Duke of Argyll remark in an admirable speech in the House of Lords on the Scotch Education Bill, that if religious teaching was driven out of their day-schools and concentrated in their Sunday schools the teaching would be ten times more sectarian than ever, for every religious body would then argue that the Sunday-school was the only means and chance they had of furthering their particular views. The religious teaching on the Sunday, instead of being—as it ought to be—broad, liberal, comprehensive, and generous, would be narrowed down to the doctrines of a particular sect, and it would emphasise those particular doctrines with marked articulation, and the result would be more sectarianism than ever. That, at least, was one apprehension which he felt, whether they agreed with him or not. The question at present was a source of serious anxiety. The other night he saw that a member of the Government at Halifax had said, speaking of the Education Act, that he could not disguise the expression of opinion which he had always entertained, that though the Education Act in its present shape was a great boon to the country, he hoped to see it materially altered before long. He (the bishop) regretted that the great body of the Wesleyans, who seemed to have hardly made up their minds whether they would take part with the denominationalists or with the secularists, now appeared to be running in the direction of schools in which every element of religious instruction was to be excluded.

The Education Problem in Victoria.—The question of public education is exciting some interest. A measure has been promised by the

Government. The several Protestant denominations have held a conference, which was presided over by the Anglican bishop, and resulted in a number of resolutions being adopted, which have since been laid before the Government. It is proposed that five hours shall be the school day; that four shall be devoted to purely secular education, but that the secular teacher shall be at liberty to impart religious instruction during the fifth hour. The popular feeling is in favour of free, purely secular, and compulsory education, and leagues have been formed in various portions of the colony with a view of bringing about this object.—*Melbourne Age, Aug.* 13.

Lord Rosebery on Religious and Secular Education.—The Earl of Rosebery was presented with the freedom of the burgh of South Queensferry, near Edinburgh, on Saturday afternoon, in the presence of a large audience. In acknowledging the honour which had been conferred upon him, the noble earl spoke at some length. Having thanked the magistrates and council of the town for their kindness, his lordship proceeded to touch upon the question of the condition of the agricultural labourer, and to refer to the Scotch Education Act. In reference to the latter, he said:—"I am told that the schoolmasters of Scotland will be greatly injured by the operation of the Act, but I do not believe that there will be any danger of the good schoolmaster being depreciated in value. The objection which I took to the measure was from another point of view, and those with whom I acted and with whom I agreed believed, and still believe, that the interests of religious education and the interests of fairness towards the ratepayers would not be satisfied by the bill. We believed—rightly or wrongly, for the decision must come from the country—that religious education would not be sufficiently attended to where it is only a part of the school system, and where it is not a separate and careful subject of instruction. We believed, and still believe, that it is not fair to make a man pay for that education which is directly and dogmatically opposed to every principle which he holds. Those are opinions which are stigmatised now, but we are perfectly willing to leave them to the operation of time to see what their worth may be. We believe that if you take away religion from the lay instruction, it will be more carefully taught by the parent and the Church."

Manchester.—School Attendance.—The clerk to the Manchester School Board reported at the monthly meeting on Monday that there were 58,000 children of school age in the city. The number on the books in the week ending September 21 was 49,076, and the actual attendance 36,821. The number of notices issued by the board up to the present time requiring parents to send their children to attend school was 8,746, of which 8,701 had expired. 6,456 had been complied with, and 387 summonses had been issued.

THE NEW LICENSING ACT.

When the magistrate at the Lambeth Police-court took his seat on Saturday, there was not a single night charge to be heard, and later in the day but one was brought in, for fowl-stealing. Mr. Chance said that perhaps the new Licensing Act might have had some influence in the lessening of the number of charges. It is stated that since the court was established, nearly thirty years ago, but one such "clean sheet" has been presented, and that was when the Hon. J. C. Norton was one of the magistrates.

John Gay, a traveller, and described as a well-dressed man, aged fifty, was charged at the Mansion House on Saturday with being drunk and annoying Mrs. Renwick, the landlady of the Blue Anchor Tavern, in Bell-court, Fenchurch-street, who had refused to serve him with more drink, and had requested him to leave the house. Sir Robert Carden said the defendant had clearly infringed other clauses in the Act, and he should fine him 30s., with the alternative of fourteen days' hard labour. The defendant paid the money, remarking that if it had not been for "the cursed drink" he might have been worth thousands.

The Liverpool magistrates on Friday announced their decision as to the hours at which public-houses may be open, viz., from seven a.m. to eleven p.m. on week-days; one to three p.m. and six to nine p.m. on Sundays.

The Chairmen of both Ridings of Cork County have expressed their belief that the operation of the Licensing Act would prove beneficial, especially in improving the condition of the working classes.

The very anomalous state of things which allowed the public-houses in the county of Derby to remain open until twelve o'clock, while those in the borough had to close at ten, is not to continue. At the adjourned brewster sessions, held on Friday, a large majority of the magistrates present decided that the hours named in the Act should be adhered to in the county as well as in the borough.

A Cheerful View of Things.—"How dismal you look!" said a bucket to his companion, as they were going to the well. "Ah!" replied the other; "I was reflecting on the uselessness of being filled, for, let us go away ever so full, we always come back empty." "Dear me! How strange to look at it in that way!" said the other bucket. "Now I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

THE LIBERATION CONFERENCE AT BIRMINGHAM.

(*Continued from page* 1007).

THE PUBLIC MEETING.

A magnificent meeting in the Town Hall fitly closed the proceedings of the day. There was an immense audience, great enthusiasm, and almost entire unanimity.

Mr. Chamberlain, the chairman, opened the meeting in a somewhat elaborate speech, full of point, and touching on the latest aspects of the question. Mr. Illingworth, M.P., moved the first resolution, which expressed approval of Mr. Miall's motion, the various points of which were ably expounded by the speaker. Mr. Leatham, M.P., in a speech of great interest and power, commented on the results of Mr. Miall's recent motion, insisted on the injustice which the Establishment inflicts on large sections of the community, and ridiculed the idea that the pressing forward of this question would destroy the Liberal party. The Rev. H. Lowe, a clergyman of the Church of England, spoke a few words on behalf of the Establishment, and then the first motion was carried with a a very few dissentients. Mr. Dale followed in a powerful speech, in which he strikingly illustrated the wrong done by appropriating national property to sectarian uses. The Rev. J. S. Withington, of Leeds, President of the United Methodist Free Church Conference, briefly followed, and then Mr. Miall, M.P., expressed the deep gratification he felt at the kind of support which Birmingham was evidently prepared to give to the motion, of which he had given notice, and pleaded physical weakness for his inability to speak at any length. The Rev. C. Vince was called up, and spoke a few words in proposing a vote of thanks to the chairman, which was seconded by the Rev. J. Bond (Wesleyan). This closed the proceedings at ten o'clock. The attention of the vast audience was kept up unflaggingly from the beginning to the end.

The space given to the Conference obliged us to reserve an adequate report of the speeches delivered at the public meeting. We, therefore, content ourselves at present with some of the *Daily News'*, at Birmingham, which illustrates the spirit of the Conference. He writes:—

"Birmingham, Tuesday Night.

"The Conference of to-day has far exceeded the expectations of its promoters. It was originally intended as only one of those local gatherings which the Liberation Society, I am told, has been organising in various parts of England. But the Central Nonconformist Committee of Birmingham took it up, and eventually invitations were issued, in the joint names of the Society and the Committee to twelve counties. It was, in fact, a Midland Counties Conference, but visitors from other parts of England were present; the Committee, which at Liverpool and Manchester are organising the North of England for the coming fight on the Education Act, were represented, and a very large and successful meeting was the result. It is said that at least six hundred delegates were present. The meeting was, in fact, a repetition, in its order, enthusiasm, and practical unanimity, of the conference at Manchester in January last. That conference, however, represented all England; this only the Midland district; but it seemed as though the men of these busy parts of England had resolved to show that they had neither condoned the sins of the Government, nor in any way abated a jot of their resolve to be avenged, at the next general election, on the founders of sectarian national education."

"The meeting was not called to deal over again with that old grievance. The object was to stimulate opinion, and to initiate practical action in support of the motion which Mr. Miall will submit eo the House of Commons next session in favour of disestablishment, both in England and Scotland. Mr. Miall and Mr. Illingworth were the only members of Parliament who took part in the proceedings of the conference. Mr. Richard, Mr. Dixon, Mr. C. Villiers, and Mr. Brogden, wrote letters expressive of general sympathy with the meeting. The first business was the reading of a paper by Mr. Carvell Williams on the Political Position of the Question of Establishment. Mr. Williams argued that the old Liberal programme is exhausted, and there must be a new one. Religious liberty as a cry has done its work, and now the cry must be religious equality. The question would not go to sleep. Everything concurred to force it on, internal divisions, outward agitations, even Tory needs. Mr. Disraeli was going to use the cry of Church in danger as a stepping-stone to office, and a creedless Liberalism would not hold its ground against Tory organisation and Tory gold. The Liberal leaders must have a new creed, and that creed must begin with the disestablishment of the English and Scottish Churches. This able paper gave the tone to the meeting. The resolution in support of the motion of Mr. Miall, heartily approving it and calling for 'resolute action' in its support, was moved by Mr. J. S. Wright, seconded by Mr. J. C. Cox, of Belper, supported by Mr. Herbert New, of Evesham, and carried with enthusiasm. Mr. Cox made a sensation. He had, by the help of some clerical friends, got a number of lists and advertisement pamphlets issued by the brokers of Church livings. He asserted as the result of the study of this amusing literature that there are at this time 1,375 livings actually in the market or in the course of changing hands by sale, and he created some sensation by reminding the meeting that all the clergymen who buy and sell these livings take the oath against simony. His estimate was that one living in every ten is at this moment for sale. On rising to speak in response to the resolution, Mr. Miall was received with great enthusiasm, the whole meeting rising and cheering him. He spoke with his usual deliberation, and in the large crowded room was not distinctly heard. I think, too, I should be right in saying that Mr. Miall's speech was not so enthusiastically received as Mr. Miall himself. He counselled moderation, and the tone of the meeting was not altogether moderate. He made a distinction between the education question and that of absolute separation of Church and State, and said that the disestablishment question could not at present be used as a test. His references to the Education Act were received enthusiastically. He said that the Liberal party had made a backward step; they were therefore right in demanding as a test from any candidate the entire repudiation of this reactionary policy. On the other question they were asking the party to advance beyond its old traditionary lines, and a good deal of what Lord Palmerston called judicious bottle-holding would be necessary. He deprecated the idea that the movement was a Nonconformist one, and declared its object to be to liberate the religions, so that all religious men should in their religious work and operation be 'acting under motives given them by their spiritual convictions, not by motives given by the law of the land.'

"The chief debate of the day turned on the second resolution. A paper was read by the Rev. J. Jenkyn Brown on the practical action suggested at the present time. He took the view that the advocates of disestablishment should form a third party of their own. When he said, 'We have no desire to separate ourselves from the Liberal party, but we are tired of being ridden over,' the meeting cheered immensely; but when he went on to say, 'They tell us you will let in the enemy,' and added, 'Well, let him come in,' the cheers were a good deal fainter. The feeling of the meeting came out during the speech of the Rev. H. W. Crosskey, who moved the second resolution. The resolution concluded by urging organisation in the constituencies, and wise and early preparation for the general election, to enable them to exert their utmost strength in the constituencies. Mr. Crosskey declared that the committee he represented—a Central Nonconformist Committee—was organising its forces in every constituency, and would make it a test question which every Liberal candidate everywhere whether he would vote for the absolute separation of secular and religious instruction. In the national schools, it had been said—and it seemed to be believed by gentlemen of the press in London—that they had condoned the conduct of the Government. 'We have not condoned it,' he said, 'only we are not going any more to Mr. Forster.' All their protests had been contemptuously regarded, and now they were organising themselves, and would speak in a way which would make the Government hear them. These declarations were received with the utmost expressions of enthusiasm. When the speaker asked whether they had any reason to trust the ecclesiastical policy of the Government there were loud cries of 'No,' and when he declared that the Government was not to be trusted, and they would not trust it, but would trust only to themselves, the cheering was immense. The meeting, in fact, broke loose, and expressions of hope that they would not break up the Liberal party, which were made by a succeeding speaker, were received with silence. Mr. Crosskey had in fact touched the right chord. At all the meetings of the kind which I have attended since the education controversy began, I have been struck by the same thing. I observed to-day the bitter hostility to a Government which had disappointed them, which is shown by the men who come from small towns and rural districts. Conversing with these men I hear only one story. They say, 'We made tremendous sacrifices to put this Government in power, and when they might easily have passed an Education Act which would have given a universal unsectarian education, they preferred to hand us over, bound hand and foot, to clerical predominance.' These men laughed at the idea that they have condoned this offence. They say, on the contrary, that the Act is being administered in favour of the clergy; that everywhere the clerical schools are being enlarged, and that when Mr. Forster comes at length to make school boards and compulsion universal, he knows perfectly well that the clerical and sectarian schools will be in possession of the ground, and that all the school boards will have to do will be to force reluctant scholars into them. Now, I do not say that all this came out in the debate on Mr. Crosskey's resolution, but I am quite sure that all this was in the minds of the majority of the meeting, and came out in the enthusiasm with which every hostile reference to the present Government was met. A good many doubts were expressed by various speakers whether it was wise to put disestablishment first in the Liberal programme, but it was simply taken for granted, accepted without dispute, and when stated received with enthusiasm, that in no case should any Liberal candidate receive

the vote of a Nonconformist unless he was ready to pledge himself to retrace the steps taken towards sectarian education under Mr. Forster's guidance. Mr. Illingworth, M.P., said that in the North-West Riding election they had deliberately faced defeat by putting disestablishment distinctly before the constituency, and that even by that defeat they had done more for religious equality than had ever been done before. Mr. Miall urged that there was a wide difference between the Education Act and disestablishment. The Liberal party were not responsible for the existence of the Established Church, but they were responsible for the Education Act. Mr. R. W. Dale urged the same view. He, too, said, amid immense demonstrations of approval, that the Government had done nothing since last January to atone for the past, and asked, amid vociferous applause, what reason there was to vote for a Liberal now that all the old questions were settled, and this of religious equality almost alone remained. He maintained that every Liberal candidate should be urged forward in this direction, and even if they could not go all the way to equality, ought at least to be willing to move in that direction. In this feeling the meeting agreed, and when the discussion was over it at one broke up; so that the third resolution was carried amid a dissolving meeting, and without remark."

Foreign and Colonial.

FRANCE.

At the sitting of the permanent committee at Versailles on Thursday a very animated debate took place, many of the speakers displaying great hostility to the policy of M. Thiers. One even declared that he had violated the oath taken at Bordeaux. M. Grévy reminded the committee that its sole power was to convoke the Assembly if it thought fit, and that it had no right to constitute itself a board of censure.

According to the Paris *Patrie*, M. Thiers, in a recent conversation with M. Eugene d'Arnoult, an Oriental traveller, said that he wished for peace, and the whole of Europe shared that wish. Germany, weakened by the possession of non-German territory, could not dream of recommencing the war, and the other Powers were friendly towards France. France herself would obtain her revenge by peaceful labour and creative genius, not by arms. In conclusion, M. Thiers declared that France possessed a good army, had nothing to fear, and might set to work in all security. The Government of the French Republic was emphatically a Government of peace.

The bill relating to the reorganisation of the army will be one of the first submitted to the National Assembly on its return to Versailles in November, and will probably pass without any delay.

M. Thiers is, it is said, resolved to submit to the Chamber the propriety of removing forthwith to Paris.

It is stated on good authority that the wearing of the Federal uniform under the Commune will henceforth not be considered sufficient ground for a criminal charge, and that—partly perhaps in consequence of this decision—one-half of the total number of charges—18,000—against individuals actually in prison will be dropped from lack of evidence to justify a trial. Of the remaining 9,000 only those, it is stated, will be persevered with in which the incriminated are accused of offences against common law and criminal law, such as assassination, arson, or theft.

M. Gambetta seems to be very popular in Savoy. At Albertville a public breakfast was given in his honour. M. Gambetta congratulated the department on its attachment to the Republic, from which, he afterwards remarked, united and free Italy had nothing to fear. In conclusion, he spoke in favour of the dissolution of the French Assembly.

On Friday he addressed about 1,000 persons at Grenoble, who were there by special invitation. The following is the substance of his remarks as given in the *Daily News* by special telegram:—

"I feel," he said, "that I am in a country where Republican principles have long flourished, even before 1789. Your applause, I hope, addresses itself to the Republic and not to me. Men are imperfect, and you can only require that they should be entirely devoted to their country. Allusion has been made to the war, and to the efforts of the Government of National Defence to save at least the honour of France. It can never be sufficiently repeated that the Republicans for honour's sake carried on what they had not begun."

M. Gambetta then spoke with much feeling of his visit to that noble Savoy, so Republican and so French in spite of all its wretched calumniators might say. He next spoke of the difficulties thrown in the way of political meetings, and alluded to the miserable vexations to which he had been subjected at Chambéry. The speaker next compared the Republican party with the so-called party of order, pointing out that the Republicans always showed themselves ready to fully obey the laws, even absurd ones. As for the self-styled party of order, they only created disorder, and were agents of riot and defamation.

After all (continued Gambetta), have those who govern us carefully reflected what Democracy really means? With all their apparatus of laws against public meetings, how can they expect the country to benefit by Republican institutions? Electors and elected should have full liberty to communicate with each other, to exchange ideas, and for the elected to give an account of their conduct to their constituents. This is practised by English public men, by lords as by the most democratic members of the House of Commons. This is the case, too, in Switzerland. When will it be understood in France that a new order of ideas must be adopted in politics? Look, for instance, at all the legislation about the right of meeting. In reality there can be no good legislation about the right of public meeting, but only usurpation of the people's rights. But be sure of this, that those who govern by force are self-condemned. In the France of to-day it is necessary that the Government should be carried on by men of different social rank from those now in power. We have every right to hope for better things, for at every election, either of councillors-general or deputies, good Republicans are returned. Let us get rid of that foolish timidity which has done so much harm to France. It is this timidity to which we owe the Second Empire, and which now more than anything else hinders the acceptance of a real Republic; and above all let us Republicans be prudent, and success is certain. The country is with us, and very soon we shall have the reality, as we have now the name of, a Republic. How comes it, I wonder, that those fiery representatives of Divine Right do not meet their electors? Are they afraid of the reception they would receive? All they have done is to discover that the Republic must be established. Ah! if the Assembly of Versailles did not know it was dying it would never make this marriage *in extremis* with the Republic. Now let us beware of these Republicans of the eleventh hour. Let us have nothing to do with chiefs who now come over to us. Let us have no renegades in our ranks.

Then followed a violent attack on the Bonapartists, which was received with much applause.

As to the present Assembly (continued M. Gambetta), you can do nothing with those people at Versailles. (Great applause.) We must have a new Assembly and new men, and return to Paris, the head and heart of Republican France.

After a well-deserved compliment to the Prefect, Gambetta concluded amidst loud applause a most eloquent speech. A vote of thanks to him was passed, and the meeting separated in perfect good order about ten o'clock amidst cries of "Vive Gambetta," "Vive La République." This speech would seem, and is generally considered to be, a declaration of war against M. Thiers. Gambetta is evidently embittered by the treatment he met with at Chambery, and, encouraged to throw down the glove to M. Thiers by his astonishingly good reception in Savoy and Grenoble. Gambetta, on leaving for Annecy, was loudly cheered by a large crowd at the station and compelled to make a short speech, in which he thanked the people of Grenoble for his reception, and once more counselled prudence and patience. A deputation of twenty officers from different regiments in garrison here waited on him to present their respects, and assure him of their esteem and that of their comrades. The prefect's private secretary also called on Gambetta to present the prefect's congratulations.

The electors of the seven French departments of Algiers, Calvados, the Gironde, Indre-et-Loire, Morbihan, the Oise, and the Vosges are convoked for Sunday, the 20th of October. The prospect of the electoral struggles thus in view excites a good deal of interest in France.

FOREIGN MISCELLANY.

Lord Dufferin made his public entry into Toronto on Friday. The city was gaily decorated, and illuminated at night.

Prince Bismark will remain at Varzin for at least three months. His health has been much shaken by the excitement of recent events in Berlin.

It is apprehended that there will be serious trouble in Berlin, through the increasing difficulty of the landlord and tenant question.

According to a statement recently made by Count Andrassy, the political objects of the Austrian Government are the preservation of peace and the maintenance of friendly relations with the German Empire.

The Pope on Saturday, for the first time, left the Vatican by the Zecca Gate. His Holiness did not go outside the city, but went to the gardens of the Vatican by an adjacent gate. The working population of Zecca cheered His Holiness and asked for his blessing.

Spain and the United States.—According to information received from Madrid, the Spanish Government has resolved to submit to the Powers the proposal to bring forward its claims against America in respect of the damages caused by the incessant expeditions undertaken by American filibusters against Cuba.

The Pope and Italy.—Information has been received from Italy that the report in circulation with reference to the departure of the Pope from Rome is without foundation. His Holiness will not leave unless the proposed law with reference to religious corporations is passed in a Radical sense. But the Italian Government is confident that it will secure a vote in favour of moderate changes, and consequently that the Pope will have no new motive to leave.

The Peace Congress at Lugano.—It was resolved, "almost unanimously," at the Peace Congress at Lugano, that the league should support every effort made for the introduction and maintenance of arbitration in international affairs, and if it esteemed it proper, to take the initiative in the matter; but the congress stated anew that the only actual means to abolish war, and to do away with standing armies, is the formation of a Republican federation of peoples under the name of the "United States of Europe."—*Swiss Times.*

A Romantic Legend Disproved.—The Historical Society of the Old Swiss Cantons has lately been investigating the legend of William Tell. The conclusions arrived at on this subject by the learned body in question are thus stated by the *Cologne Gazette*:—"There never was a Landvogt Gessler nor a William Tell. Tell never refused to lift his hat, never fired at an apple on his son's head, although the very crossbow with which the deed was done is exhibited in Zurich; he never crossed the Lake of Lucerne in a tempest of wind and rain; he never boldly jumped upon the Tell Platte, never spoke his speech in the defile at Kussnacht, and never shot the Landvogt. What is more, the inhabitants of Uri, Schwyz, and Unterwalden never met by night on the Rütli."

Kidnapping in the South Seas.—Fiji is steadily progressing, and the new Government appears to possess to a very considerable extent the confidence of both the natives and planters. A determined effort is being made by the British men-of-war upon the station to stamp out the labour traffic, which is nothing more than the worst kind of slave trade. A number of men, a portion of the crew of the brig Carl, are now at Sydney, awaiting trial for piracy and murder. The story is that they ran down canoes full of natives, kidnapped them, and shot those who resisted. Upon one occasion between seventy and eighty poor wretches were murdered upon a single night, and the bodies of the dead and wounded thrown overboard upon the following morning.—*Melbourne Age.*

The Count de Chambord was fifty-two years old on Saturday. A good many Legitimists went from France to Frohsdorf to salute him on his birthday.

The Exodus from Alsace-Lorraine.—Monday was a mournful day for Alsace-Lorraine. By a clause in the Treaty of Frankfort of December, 1871, it was settled that all the native inhabitants of those two provinces who by midnight yesterday had not transferred their domicile to France or elsewhere should be considered and dealt with as German subjects. The consequence has been an emigration from those unfortunate districts amounting almost to depopulation. Eye-witnesses tell us of hundreds and thousands of people of all ranks and ages for several weeks, and especially on Sundays, crowding every station of the main railway lines to Paris from the Rhine and the Saar to the new frontier. Our correspondent, "J. F.," assures us that at Bitschwiller, a manufacturing place, eight mills had been shut up, and of the population, which in 1861 numbered 3,212, as many as 2,000 had quitted their homes. Metz was reduced to 30,000 out of the 56,888 it mustered ten years ago, and, with the exception of five, all the magistrates of the provinces, reckoned at 200, had thrown up their offices. Were we to believe these statements, and to apply the same proportions to the whole ceded territory, we should have to conclude that of the 1,500,000 Alsatian-Lorrainers to whom the option between leaving their country and becoming German was offered, at least one-third had chosen expatriation. We do not know how far we should have to look for another instance of so wide-spread a calamity, or for a similar evidence of strong patriotic attachment.—*Times.*

A Novel Point of Law.—Recently, an execution was put into the house of a gentleman residing in Paris. The officer entered as the debtor was at his toilet, and observing nothing more valuable in the poorly-furnished room than a set of gold-mounted false teeth on the mantelpiece, he set them down in his inventory. The insolvent debtor protested that these teeth were sacred as a part of his person, and suiting the action to the word, he put them at once in his mouth. But the sheriff's officer, with many violent gesticulations, insisted that the teeth having been once in his possession, it was contempt of court to take them from him; and his threats forced the victim to pull them out and surrender them. The question has to be decided in a court of law.

A Trifling Mistake at the Door.—Certain young Indian gentlemen, who were pursuing the study of the law, were invited by the Master of the Temple to spend an evening at his house. The time fixed for the arrival of the interesting party arrived, but nobody came. When nearly an hour had passed in fruitless waiting, the Doctor's lady rang for the maid, who had not become quite accustomed to the ways of the house. She entered in a state of considerable excitement. "Have none of the gentlemen arrived?" asked her mistress. "No," answered the domestic, "but a lot of impudent Christy minstrels has been a-ringing at the bell, and I have been a driving them away, mum!"

A Curious Epitaph.—The following epitaph on Thomas Tipper, who died in 1785, and lies buried in Newhaven churchyard, to which our attention has been called by a correspondent (says the *Pall Mall Gazette*), shows that Mr. Tipper possessed qualifications which would have rendered him invaluable as a statesman in the present time, though doubtless he was eclipsed in his own day by Pitt and Fox:—

Reader! with kind regards this grave survey,
Nor heedless pass where Tipper's ashes lay.
Honest he was, ingenuous, blunt and kind,
And dared do, what few dare do—speak his mind.
Philosophy and History well he knew,
Was versed in Physick and in Surgery too.
The best old Stingo he both brewed and sold,
Nor did one knavish trick to get his gold.
He played thro' life a varied comic part,
And knew immortal Hudibras by heart.
Reader, in real truth, such was the man,
Be better, wiser, laugh more if you can.

Literature.

*DR. LIDDON ON RELIGIOUS QUESTIONS OF THE DAY.**

There are few theologians of our day who can rival Dr. Liddon in subtlety of thought, vigour of reasoning, or force and beauty of style; and in endeavouring to meet some of the difficulties in relation to religious truth by which so many minds amongst us are troubled, he is thoroughly at home. It might, indeed, have been thought that his well-known ecclesiastical tendencies, his deference to authority, and his strong sacerdotalism would have marred his success in the discharge of a duty which specially demands great breadth of view and ability to sympathise with those who are disturbed by anxious doubt. But it is due to him to say that he has, to a large extent, kept his High-Church views in the background; and instead of appealing to the authority of the Church on behalf of the principles he advocates, he has fairly argued them out on independent grounds, and claimed assent to them because of their own intrinsic reasonableness. The number of the lectures, and consequently of the points discussed, was limited by the number of Sundays in Lent for which they were designed, and their character has also been to some extent affected by the fact that they were addressed to a general audience. The author makes a half apology for the "rhetorical treatment" which their subject has thus received, and modestly says that "a fulness and method of discussion "which satisfies the purposes of a lecture, and "which indeed is all that an audience will bear, "must fall altogether below the standard which "may be reasonably looked for in a book supposed to make any pretension whatever to "claim the character of a formal treatise upon "a wide and serious subject." But this very striking volume requires no such excuse, for its argumentation is as forcible as its style is felicitous and telling. We do not expect, indeed, that it will silence the objections of men who have already taken up an attitude of decided antagonism to Christianity; but it may show even them that the intellectual power of the day is not so entirely on their side as they are wont to assume, and that even believers in the supernatural character and power of the Church are not afraid to submit the truths of the Gospel to the most searching investigation in the court of reason, and that their arguments are too powerful to be dismissed with a pitying sneer. It is, however, to minds of a different order—those which are "anxious, if it might be, to escape "from perplexities which beset an age of feverish "scepticism," who have no pleasure in doubt and yet are so harassed and disturbed by the difficulties which are urged upon them on every side that they find it hard to believe, or those who have not reached this stage, but who, though they still retain their faith, are often disquieted by the objections which a popular scepticism puts forth in such confident and dogmatic tones—that these lectures will be peculiarly valuable. They are candid, closely-reasoned, rich in suggestion, and, what is not the least important element of power, singularly earnest. There is everywhere a glow of strong feeling which warms and quickens the keen and forcible logic and makes the reader conscious that he is addressed by a man who has fought out the great struggle of faith for himself, and gives the result of his own carefully formed and firmly cherished convictions.

Dr. Liddon does not, like some of his school, disparage the religious spirit of the age because in many of its modes of manifestation he finds much to call forth his disapproval. Even in men who declaim against the Church in whose Divine right he believes, and who are the uncompromising opponents of those sacerdotal claims which he would earnestly assert, and the bitter foes not only of theological systems and creeds, but even of "book revelation," as they contemptuously designate the Scriptures, he can recognise a certain interest in religion as an abstract good. He hears these men profess that they desire to save religion from those who proclaim themselves its friends—from churches which misrepresent its character, from priesthoods which use the "fair jewel" only for selfish ends, from creeds in which the spirit is sacrificed to the letter—and instead of denouncing them as hypocrites or insisting that there can be no religious sentiment where there is this contempt for the forms in which it generally expresses itself, he treats it as a fact to be studied and to be used for the purposes of his argument. In the following eloquent passage this accomplished divine suggests some of the possible causes of a phenomenon so remarkable,—

"That religion should be thus safeguarded as an idea, when all that secures its practical power is by turns objected to; that the abstract, disembodied, intangible essence should be so sedulously honoured, while its concrete forms, its living and working embodiments, are opposed and denounced, is a fact which must engage attention. How are we to account for it? Is it that we live in a 'period of transition,' when men have not yet faced the last consequences of the principles which they are adopting, and hang with a pardonable, although illogical, tenderness between premiss and conclusion? Does the sacred name of religion still command an awe which, while it is not strong enough to protect many practical interests, can yet hedge around a remote object with the forms of popular respect? Is it that, as of old, barbarian invaders, who will without scruple devastate the precincts and sack the interior of the temple, are pausing involuntarily, spell-bound, almost terrified, upon the threshold of the sacred shrine? Or does the æsthetic feeling of our time, looking at human life with the eye of an artist rather than with the eye of a statesman or philanthropist, prompt this interest on behalf of religion, as alone adequately representing and upholding the ideal side of human existence? Does it anticipate, not without reason, the dull, barren, uninteresting, prosaic level of existence to which we should be reduced, if all that points upward in thought and feeling could be utterly stripped from us and eliminated; if human life could be robbed of the most refining and stimulating influences that can be brought to bear on it? Or is this reserve of interest on behalf of religion at bottom a social, or political—if you like, a selfish—class instinct? Is it order cowering before approaching revolution, and endeavouring to support its regiments and its policemen with forces summoned from some higher world, whether of fact or fancy; with invisible powers capable of making their way into the very heart of the enemy's camp? Is it that we of this generation, who have read in the annals of a neighbouring country the stern lessons taught by eighty years of active or suppressed anarchy, are more keenly alive than were our ancestors to the tremendous force of the volcanic passions latent in human nature? Are we willing to grant that some religion at least is a social necessity; a necessity at least in the sense of Machiavelli, if not in the sense of Jesus Christ? Are we satisfied that the brute within us, if he is to be chained and imprisoned at all, can only be taken captive by a superhuman master, and will never forfeit his destructive liberty, except at the bidding of an unearthly creed?

Admitting the force of all these considerations, Dr. Liddon regards them as inadequate explanations of a state of mind which he traces to that subjective spirit of the age that has led to a deeper apprehension of man's need of a religion, and to the confirmation of this view from a closer study of history and the evidence it furnishes as to the indispensableness of religion to human life. Starting from this point, he proceeds to describe the leading characteristics of a religion which is to satisfy the instincts of the heart, and after pointing out that while it must include feeling, and knowledge, and morality, no one of these can be regarded as its essence because "it is that which implies, and com-"prehends, and combines them all," he describes it as "the sacred bond, freely accepted, "generously, enthusiastically, persistently wel-"comed, whereby the soul engages to make a "continuous expenditure of its highest powers "in attaching itself to the Personal source and "object of its being. It is the tie by which the "soul binds itself to God, its true friend." To understand it rightly, therefore, it is necessary to consider God the object and the Soul as the subject of religion. Sin as the hindrance to the true relation to them, Prayer as the mode of fellowship, the characteristic action of religion, and finally the "Mediator as the guarantee of reli-"gious life." These are the topics of the successive lectures, and each subject is discussed with great freedom and thoroughness. It is, no doubt, true that even the discussions must, as our author frankly acknowledges, "raise "some difficulties which they leave un-"answered," but there is not a lecture which may not afford great help to an inquirer sincerely anxious to arrive at a knowledge of the truth. We have here no mere platitudes, still less any dogmatic utterances which repel by their hardness and severity. The preacher has evidently sought to meet inquirers on their own ground, and to argue with them on principles they themselves admit. Thus, in the lecture on "God as the Object of Religion," the design of the argument is to show that the thirst of the soul after God can be satisfied by nothing less than a living personal God. We wish we could extract in full Dr. Liddon's singularly able exposition of the essential feebleness of Materialism and Pantheism, and their utter failure to meet the cravings of the soul, but we must content ourselves with one passage from a lecture, every line of which is marked by condensed force:—

"The philosopher of Konigsberg, who in his Critique of Pure Reason has made the most of some well-known objections against those arguments for God's existence which are drawn from the existence and structure of the universe, insists with great force upon the strength of the inference by which the human conscience ascends to the recognition of God. If Kant is a sceptic in the domain of speculative thought, his doubts vanish altogether when, entering that of the practical reason, as he terms it, he listens to the commands or moral truth. This practical reason is wholly independent of any discovery or decision external to itself: it apprehends the good as such without waiting for the judgment of experience. Its commands are issued without limit or reserve; they have an objective certainty; they 'judge all things, while they themselves are judged of no man.' They lead us to recognise as necessary truths, first, the freedom of man's will; next, a future life; thirdly, the existence of God. The voice of the practical reason, 'Thou oughtest,' implies 'Thou canst'; the categorical imperative is meaningless in the absence of moral freedom. Man is free, and his conscience perpetually affirms that he must do good at all costs, even although doing good should not make him happy. It affirms no less clearly that if he is really virtuous he should be happy. Yes, in the experience of life, the good man who does good is often unhappy, while vice is not unfrequently salaried and crowned with rewards that are denied to virtue. The sight of this contradiction forces the conscience to infer a life to come, and a Moral Being who, in His justice, will re-establish those relations between happiness and virtue which it persistently recognises as necessary. Thus the practical reason reaches God, not by a demonstration of His existence, but as a postulate of its own activity. Speculation may mislead, but duty is a certainty; and duty is no arbitrary creation either of our reason, or of our self-interest; it is not an abstraction which rests on nothing beyond itself; it is out of the reach of merely speculative criticism, yet it leads us to the Master of the moral world. Those clear, precise, categorical orders which are imposed in varying degrees of urgency upon all human wills, point to a really living Ruler of men, in Whom man cannot disbelieve without doing violence to himself. Certainly Kant would have had little patience with the theory that conscience itself is only a collection of prejudices received from childhood, and incorporated with the moral life; that it is simply the result of early training, and has no real basis in the soul. For this theory confuses the furniture of the conscience with the conscience itself; the acquisitions of a faculty with its existence. It might be contended with equal justice that the human mind does not exist because it is developed by exercise, and enlarged by information. Certainly conscience may be enlightened or it may be misinformed by education. But the original faculty which perceives the existence of some right and of some wrong, whatever may be apprehended as such, and which refers actions to such right and wrong; the faculty which under all circumstances pronounces in favour of truth, and justice, and self-sacrifice, and courage, and purity, wherever these can be found, because it intuitively perceives their necessary excellence;—this faculty demands God. Conscience is unsatisfied, according to Kant, unless there exists some being above the world, who can hereafter reconcile the discrepancies which exist between virtue and fortune in this present life, in His quality of an arbiter of human conduct. Here Atheism, especially in its Positivist guise, pleads the disinterestedness of real virtue, which is good and does good for the sake of goodness, seeking no reward, and daunted by no misfortune. But when Kant maintains that there must be a moral God, he does this not in the interests of a mercenary virtue, but in those of an absolute and consummate justice, which proclaims in every human conscience the necessity of establishing an harmony or correspondence between the conditions of human existence on the one hand, and man's demerits or deserts on the other."

The lecture on the Soul, in which the conflicting theories as to its origin are discussed, is extremely able, though too metaphysical for a congregation, but that on Prayer will command as it deserves special attention at the present time. It would be idle to expect that any philosophy of prayer can ever be propounded that will satisfy minds capable of proposing that its efficacy shall be proved by experiments and attested by statistics. But Dr. Liddon has sufficiently vindicated Christians from the imputation of being the victims of an idle superstition because of the power they ascribe to prayer. We cannot here examine his answers to the specific objections which are urged with such pertinacity and confidence that it might seem they were unanswerable. Suffice it to say that they are manfully met, and met with a force of reasoning which no candid opponent would affect to despise. We give one example:—

"A fourth barrier to the efficacy of prayer is supposed to be discoverable in an inadequate conception of the interests of human beings as a whole. To suppose that God can answer individual prayers for specific blessings is inconsistent, we are told, with any serious appreciation of human interests. One man or nation asks for that which may be an injury to another. The Spaniards prayed for the success of their Armada: the English prayed against it. Both could not be listened to. The weather cannot consult the convenience of everybody at once: and therefore the specific prayers of well-meaning villagers, if they could be attended to, could only be attended to by a God who, instead of being the Father of all His creatures, reserved special indulgences for His favourites.

"Here it is natural to remark that if God should think fit to grant a large proportion of the particular requests which would be found among the daily prayers of an earnest Christian, He would not, to say the least, thereby do any injury to others, whether they were Christians or not. Prayer for the highest well-being of any human being may be granted without damaging other human beings. If God should condescend in answer to prayer to teach one of His servants more humility, purity, or love, this would not oblige Him to withdraw spiritual graces from any others in order to do it. Nor are other persons the worse for coming into contact with one whom God has made loving, or pure, or humble, in answer to prayer. Is it not nearer the truth to say that they are likely to be much better, and therefore that a large number of answers to prayer for personal blessings necessarily extend in their effects beyond those who are immediately blessed?

"But observe further that every prayer for specific blessings in a Christian soul is tacitly, if not expressly, conditioned. The three conditions which are always

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* *Some Elements of Religion. Lent Lectures*, 1870. By H. P. Liddon, D.D. (London: Rivingtons.)

understood are given at the beginning of the Lord's Prayer—'Hallowed be Thy name, Thy kingdom come, Thy will be done.' In effect these three conditions are only one. If a change of weather, or a restoration to health or any blessing be prayed for, a Christian petitioner deliberately wills that his prayer should be refused, supposing that to grant it should in any way obscure God's glory in other minds, or hinder the advance of His kingdom, and so contravene what must be His will. Every Christian tacitly adds to every prayer, 'Nevertheless not my will but Thine be done.' All Christian prayer takes it for granted, first, that the material world exists for the sake of, and is entirely subordinate to, the interests of the moral; and, secondly, that God is the best judge of what the true interests of the moral world really are. Therefore, if his specific petition is not granted, a Christian will not conclude that his real prayer is unanswered. His real prayer was from the first that God's name might be hallowed among men by the advance of His kingdom and the doing of His will, through God's granting a particular request which he urges. He knows that his own highest object may be best secured by the refusal of the very blessing for which he pleads; and he puts his finite knowledge and his narrow sympathies into the hands of Infinite Wisdom and Infinite Love, with perfect confidence that the final decision will be the best answer to his real and deepest prayer. It is thus that he realises the promise, 'Every one that asketh receiveth.' He too receives that which he really wants, though his specific petition should be refused."

Here we must close our notice of one of the most able and interesting books of its class we have met for a long time. If we have passed over some of the lectures it is not because they are inferior in value—indeed, that on "the "Mediator" is in many respects the most beautiful of the whole—but simply that our space is exhausted. We honour Dr. Liddon because, rising superior to any ecclesiastical influences or considerations, he has sought to serve the cause of our common Christianity, and he has certainly done it in a way which few men of our day could rival, and which cannot fail to commend his book to thoughtful readers.

"JANET'S CHOICE."*

Miss Phillpots has here told a simple story in a graceful, natural, and interesting way. Purity of sentiment and tone, skilfulness in the construction of the plot, ease of style, and considerable skill in sketching character, are the best features of a novel which belongs to a school of which we have had only too few of late. Of sensational stories, on the one hand, and namby-pamby tales whose simplicity is really only a synonym for feebleness, on the other, we have had more than enough; but of works of fiction, in which clever and true women seem to us specially fitted to excel, with graphic sketches of society, smart and telling portraiture of character, and tales with life and interest, that may serve pleasantly and even profitably to occupy a leisure hour, we have only a limited supply. Miss Phillpots has certainly added another to the stock. We do not regard her as a great writer, but she is certainly an attractive and pleasing one, who awakens the sympathies of her readers as she quietly allures them on through the windings of a story, which has quite enough of incident to maintain their attention at the close. Janet, the heroine of her story, is a true-hearted, simple-minded country girl, the daughter of a Scotch farmer, who by her attractions of person, manner, and character, has won the love of her father's landlord, Sir Archibald Morton; but who has the wisdom to reject his offers, partly from a conviction of her own unsuitableness to the position of his wife, but chiefly because of a prior attachment to one in her own rank of life. Her Donald, however, was peculiarly obnoxious to her father, for reasons which our readers must learn from the story for themselves; and, on the other hand, he was, as might have been expected, flattered by the attentions of the laird, and bitterly enraged against his daughter for refusing to secure to the family the advantages thus placed within their reach. Out of the conflict thus arising, and an old story of wrongdoing by the mean-spirited, passionate, tyrannical farmer, the tale is constructed, and the author has shown considerable ingenuity in the use she has made of her materials. It must be admitted, indeed, that some of her characters are not such as we often meet with. Major Armstrong, in particular, has too much of the Quixote about him for modern fashionable society, though his antecedents are such as to reconcile us to some extent to the improbability. Still, Miss Phillpots has here fallen into the error, so common among female novelists, of ascribing an undue influence to the tender passion over the character of a man. Men have so many pursuits and occupations to distract, and so relieve the mind, that there are few indeed who would allow a disappointment in love, however humbling and annoying at the time, to produce permanent effect upon them. Donald Inveranty and Janet are both cleverly-drawn characters, and the difficulties of their love-making are described with a great deal of spirit and fidelity. We wish we could believe that the character of old Macpherson was unreal, but there are only too many of these unscrupulous men, domestic tyrants, and often something worse, who seek to hide their evil deeds under the cloak of religion. Pelamel Morton, the heartless woman, who is simply seeking a settlement, and is careless of the affections on which she tramples, and the hearts she crushes in the pursuit of her own selfish purpose, is drawn *con amore*, and with artistic skill. But we cannot say as much of her husband, whose shyness and timidity are greatly exaggerated, and whose better qualities are hardly consistent with the weakness and blindness ascribed to him. The detective is thoroughly amusing, and Mrs. Becket is a perfect original, a kind of character which must certainly be a *rara avis*, a prying gossip, fond of knowing every one's business; but withal free from all mischievous tendencies. One of the great objects of the book seems to be to show the superiority of the true love of a poor woman to the cold selfishness of the woman of fashion who only marries for a position, and the lesson is one which a great many young people need to learn. We wonder what kind of teaching would avail to impress it upon them, while society in so many ways is inculcating the opposite view of life.

* *Janet's Choice.* By MARY CHARLOTTE PHILLPOTS. In three volumes. (London: Hurst and Blackett.)

NOTANDA.

The general rise in prices is causing no small outcry, and the good old times are more in request than ever. It may be questioned, however, if the staple articles of life are much dearer, taken in the aggregate, than they were at the beginning of this century. Before us is a record of prices in 1813, a few items from which may help to console despairing householders. Beef, mutton, and pork are set down at 10d. per lb.; bread, 1s. 3½d. and 1s. 5½d.; sugar (brown) 10½d.; loaf, 1s. 3d.; bacon, 1s. 3d.; soap, 11½d.; dip candles, 1s. 0½d.; mould ditto, 1s. 1½d.; hops, 4s. 6d. per lb.; potatoes, 18s. per sack of three bushels. It will thus be seen that while what may be termed luxuries are considerably cheaper, necessaries, with the exception of bread, are much about the same price as they were at the date given. Indeed, taking the past and present cost of what Dean Swift termed the staff of life into consideration, it may be doubted if 1872 has not the best of the bargain.

After giving the cold shoulder to the fourth estate for many years, the Tory party appears to recognise their folly in this respect, and the establishment of journals devoted to Constitutionalism is the order of the day. A weekly of some merit has appeared at Peterborough; a daily is being published at Bradford; and considerable advertising is going on over a forthcoming weekly paper, to be called the *Conservative*—evidently intended as an opponent of the numerous cheap Liberal papers which, published in London, circulate widely all over the kingdom. The title is, however, by no means original. Before us is a cartoon from a Liverpool review-newspaper, brought out last April, of the same name; Lord Derby being depicted in armour, with sword drawn, supporting Britannia, while a gloomy figure—Liberalism we presume—steals glowering away. Tory, it may be observed, is a word of some standing, that has many derivatives, mostly of unpleasant associations; while Conservative is comparatively modern, and, according to some authorities, was first used in its present sense in the *Quarterly Review* for January, 1830; the following being the citation in which it occurs:—"We have always been conscientiously attached to what is called the *Tory*, and which might with more propriety be called the *Conservative*, party." Another source gives its author as John Wilson Croker, in another article in the same review.

Interviewing is the order of the day, so, having opportunity of a word with some Lancers on their way back from the autumn manœuvres, we did a little pumping as to the views of the rank-and-file on the costly amusement, which they, by the way, not suspecting the object of our inquiries, considered anything but a pastime. In the first place, they were a little too long—the cavalry, it will be remembered, being on service some fortnight before actual operations commenced. Sooth to say, the condition of the horses helped to bear out this view of the case. The new boots were very good, but almost impossible to get on or off when damp. The commissariat, so far as cavalry were concerned, was far ahead of last year. The men got their food as regularly as could be expected, and that even for the steeds was usually up to time. The informants were out last autumn, so it is satisfactory that at least in one department improvement was visible. Altogether, the men seemed glad it was over, and rather at a loss as to the actual value of the campaign—evidently considering, so far as they were concerned, that life in barracks is preferable to imaginary battles with a make-believe enemy.

Considering that St. Augustine was a contemporary of St. Ambrose, and was born so far back as 354, it seems rather odd that the sentence, *Virtutes paganorum sunt splendida vitia*, commonly attributed to him, should, after all, not be found in his works, a correspondent of *Notes and Queries*, all these years after, having the pleasure of the discovery. It may be remarked, however, that the oft-quoted maxim, "When in Rome, do as the Romans do," is to be found in the writings of the sometime professor of rhetoric and successor of Bishop Valerius, though perhaps not quite in exactly the same words. Another quotation note is given in the *Times* from a correspondent. Referring to the late Sir G. Cornewall Lewis, whose dislike of all sorts of games and pastimes is matter of common knowledge, he calls attention to that statesman's much-quoted saying, "Life would be tolerable but for its amusements," which latter word he points out is very commonly given as enjoyments or pleasures, citing the *Spectator* as an offender for one. A collection of all misquotations, and quotations commonly credited to the wrong author—like "Speech was given to man to conceal his thoughts," which Talleyrand long had the honour of, and that of St. Augustine given above—would make an interesting volume.

The King of Hanover, who, it is stated, is about to take up his residence in England, was born in 1819, and married, in 1843, the Princess A. M. W. C. C. T. H. L. P. E. F. G.—to enumerate the multifarious Christian names in full would occupy too much space—daughter of the Duke of Saxe-Altenburg. He succeeded to the Crown of Hanover in 1851; the loss thereof through the war will be matter of common knowledge. The dethroned King is moreover a Peer of England; being Duke of Cumberland and Teviotdale, Earl of Armagh in Ireland, and Duke of Brunswick-Luneburg, K.G., &c., &c. The family of His Majesty consists of one son and two daughters; the former of whom on his father's decease will only succeed to the ducal titles, the Kingdom of Hanover, as a distinct Power, having ceased to be.

Amongst the forthcoming works of the literary season we are promised "Brides and Bridals," by Mr. J. C. Jeaffreson, in which all the laws, usages, and festivities peculiar to marriage in England will be exhaustively treated of. "The Life and Adventures of Alexandre Dumas" is engaging the attention of Mr. P. Fitzgerald, while Messrs. Hodder and Stoughton will publish a volume relating to "Life and Explorations in Africa," by the Rev. C. New, who accompanied the Livingstone Relief Expedition as interpreter. A new quarterly devoted to Spiritualism has appeared at the Hague, entitled *Het Spiritisch Tydschrift*. A Hebrew MS has, according to the *Athenæum*, been discovered in a synagogue near Cairo, reported to have been built forty-five years before the second temple was destroyed. It is thought some portions of the MS are very old. The same journal gives it as rumoured that No. 1 in the Strand was the first house numbered in London, anterior to 1756 numbers being very rare.

We are authorised to say that the legal representatives of the late Rev. James Everett are happy to announce to his numerous friends, and to the reading public in general, that the Rev. Richard Chew, of Sheffield, is engaged in writing the biography of this eminent minister, and that the work will be issued from the press as early as practicable. The well-known ability of Mr. Chew will give confidence that the biography will be an honourable tribute to the memory of the author of "The Village Blacksmith."

B.

Miscellaneous.

GROUND GAME.—The *Dorset Express* says:—"In this neighbourhood, it is said, there are no less than 5,000 acres let out in farms, all adjoining, now tenantless and going a-begging in consequence of the over-preservation of ground game by the landlords. At one small railway-station, not far from Dorchester, it is calculated that upwards of 3,000 couple of rabbits were forwarded last season to the London markets."

ELECTION EXPENSES UNDER THE BALLOT.—An account of the election expenses incurred at Pontefract (the first under the ballot) of both candidates has been published, and it gives absolute proof of that which was sufficiently obvious, at least in this particular case—that the cost of candidature is largely reduced under the new system. The total charge incurred on behalf of Mr. Childers is stated to be 243*l.* 16s. 8d. and that of Lord Pollington as 426*l.* 0s. 6d.

THE MEAT SUPPLY.—A meeting of the Midland farmers was held at Birmingham on Friday, to consider the question of the meat supply. Resolutions were adopted in favour of regulations requiring the slaughter of all foreign fat stock on landing, and a fourteen days' quarantine in the case of store animals. The unrestricted traffic in Irish cattle and pigs was condemned as a fruitful source of disease, and Government interference was called for to protect home stock from the effects of the present method of carrying on the Irish cattle-trade.

THE BALLOT IN IRELAND.—The *Spectator* says:—"The English Press has been looking so exclusively at the working of the ballot in the Pontefract and Preston elections that it has missed for the most part a much more instructive experiment—the first

trial of the ballot in Ireland. There was an election the other day of a town councillor in Limerick. One candidate was a moderate Liberal; the other was a semi-Fenian. Under the open voting the latter would certainly have been returned. Under the ballot the moderate Liberal was returned by a good majority. There is every reason to hope that the working of the secret system in Ireland will compensate for the evils, if any, it may cause in England."

The public (says the *Food Journal*) will learn with satisfaction that, viewing the importance of supplies of foreign meat being imported into this country without delay, the Food Preserving Company (Jones's patent) have resolved on immediately commencing operations on the River Plate. The manager is to leave London in October, and the necessary apparatus will be in working order in January, so that the first supplies of foreign meat preserved in entire joints may be expected to arrive in this country during March next; weekly shipments will then follow, equal in quantity to fresh meat, and to be sold retail at fixed moderate prices.

Dreadful Story from the Sea.—Another sad story of the sea has just come to hand. Out of a crew of about thirty only one remains to tell the melancholy tale. The ship was the Newcastle, which sailed from Liverpool for Havannah on the 6th inst., under the command of Captain Wilkins, and was wrecked off Tuskar while passing down Channel. The crew took to the boats when the vessel struck, but these were capsized and the men drowned, with the exception of John Berry. This man supported himself on a piece of wreck from Friday till Monday, when he was picked up by the steamer Castilian, on her way to Lisbon. During three nights and nearly four days he had no food, and the only means of quenching his thirst was applying his tongue to a piece of rusty iron on the wreck which supported him. He has just been landed in Liverpool.

Another Advance in the Price of Coals.—The London coal-merchants have decided upon advancing the prices of inland coals to the public 1s. per ton from the 1st of October, to meet the increasing demands, and the advance in the railway rates for carriage of coals to London which takes effect from that date. It is stated that the colliery proprietors of Lancashire have resolved upon another advance in the price of both house coal and engine fuel, in consequence of the supply being inadequate to the demand. There is no likelihood of any decrease in the price of coal in the Somerset coalfield. On the contrary, at a meeting of the proprietors recently held, it was resolved to raise the price of the various classes of coal from 1s. 8d. to 2s. 6d. per ton. Out of this advance the miners are to get a rise of 10 per cent, thus making a total advance during the past year 4d. per ton, the men having received that amount in four or five separate advances. All coal in Belgium that can be brought to the surface has been contracted for by large firms in England up to the end of the present year.

Gleanings.

A lady placed the following letters in the bottom of her flour-barrel, and asked her husband to read them: O I C U R M T.

A Welsh orator recently remarked in a fine peroration, "Innocence is like an umbrella; when once we have lost it, we can never hope to see it back again."

The Rev. Henry Ward Beecher was asked by a man of consequence how he managed to keep his congregation always wide awake. Mr. Beecher looked into the countenance of his interlocutor and replied, "By sleeping so much myself."

A bachelor says that if you hand a lady a newspaper with a scrap cut out of it, not a line of it will be read, but every bit of interest the paper possesses is centred in finding out what the missing scrap contained.

A prisoner arraigned before a Recorder in New Orleans was told, "I really don't know whether I had better fine you $1 or $10; what's your idea about it?" Prisoner: "Your Honour, all I have to plead is that you will not set down *aught* in malice."

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned.

Josh Billings says that humility iz a good thing tew hev, provided a man iz sure he has got the right kind. Thare never iz a time in a kat's life when she iz so humble az just before she makes up her mind tew pounce unto a chicken, or just after she haz caught and et it.

Too much care sometimes punishes itself, like the old lady, landing from the steamer in a shower of rain, who covered her new bonnet so completely with her gown, that she missed her footing on the plank and fell into the river.

A young man went into a florist's the other day to buy a rosebud for his affianced. Ten shillings and sixpence was the price asked. "Will it keep?" inquired the young man. "Oh, yes, a long while." "Then you may keep it." Exit young man.

To Make Jam Tart.—Leave out the sugar when you preserve your plums.

A Doubtful Apology.—A somewhat eccentric American lawyer, being engaged in defending a hard case, and not being altogether pleased with the rulings of the presiding judge, remarked that he believed the jury could be bought with a peck of beans. He was called on by the United States representative to apologise. The lawyer, after a little reflection, remarked that he had said he believed the jury could be bought with a peck of beans; that he said it without reflection, and wished to take it back. "But," said he, "if I had put it half-a-bushel, I never would have taken it back in the world."

An American "Notion."—The *Methodist*, of America, says that, at Martha's Vineyard camp-meeting ground, there is scarcely an aisle or avenue, fit for the purpose, in which parties of croquet are not in full blast from breakfast to supper.

The Chinese Carte de Visite is a curiosity. It consists of a bright scarlet paper, with the owner's name inscribed in large letters—the bigger the more exquisite. For extra grand occasions this card is folded ten times; the name is written on the right hand lower corner, with a humiliating prefix, like "your very stupid brother"; "your unworthy friend who bows his head and pays his respects," &c., &c., the words "your stupid" taking the place of "yours respectfully." It is etiquette to return these cards to the visitors, it being presumable that the expense is too great for general distribution.

How to Dye Silk, Wool, Feathers, Ribbons, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

YEADON—NIELD.—Sept. 12, at Ightfield Chapel, near Whitchurch, Salop, by the Rev. S. Manning, LL.D., uncle of the bride, assisted by the Rev. A. Wylie, M.A., John Arthur Yeadon, of Leeds, to Elizabeth Manning, eldest daughter of the late Samuel Nield, Esq., of Ash House.

ROOD—BATSFORD.—Sept. 21, at Brixton Congregational Church, G. Rood, of Gaisford-street, Kentish-town, to Margaret, daughter of the late J. Batsford, of King-street, Covent-garden.

THACKRAH—DIXEY.—Sept. 25, at Hare-court Chapel, Canonbury, Thomas John, son of S. Thackrah, Esq., of Rothbury Villas, Tollington-park, to Amelia Catharine, daughter of A. A. Dixey, Esq., of Canonbury-park South.

HANNAY—FORMAN.—Sept. 25, at 10, Belhaven-terrace, Glasgow, by the Rev. John Eadie, D.D., LL.D., assisted by the Rev. George W. Sprott, M.A., Thomas Scott Hannay, of Liverpool, to Annie, eldest daughter of J. R. Forman, Esq.

TROTMAN—SOLOMON.—Sept. 26, at Kentish Town Chapel, London, by the Rev. Theophilus Woolmer John, second son of Mr. Christopher R. Solomon, Reading, to Ildica Josephine, eldest daughter of Mr. Henry Trotman, Barbadoes.

TOD—LESLIE.—Sept. 26, at Highbury-park Church, by the Rev. John Edmond, D.D., Robert Tod, of 21, Mincing-lane, to Agnes Drysdale, eldest daughter of Andrew Leslie, Esq., of 36, Highbury-hill.

BENNETT—WIDDOWSON.—Sept. 30, at the Baptist chapel, Blaby, by the Rev. W. P. Irving, B.S., of Bedford, brother-in-law of the bridegroom, Mr. John Bennett, The Woodlands, Kirby Muxloe, near Leicester, to Elizabeth, second daughter of Mr. R. Widdowson, of Melton Mowbray. No cards.

DEATHS.

STAPELTON.—Sept. 4, at Ventnor, James Glode Stapelton, Esq., of Mayville Lodge, Lee-park, Kent, aged 70.

SUNDERLAND.—Sept. 26, William Sunderland, Esq., J.P., of Ashton-under-Lyne, aged 67 years.

Breakfast. — Epps's Cocoa. — Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Sept. 25.

ISSUE DEPARTMENT.

Notes issued	£36,038,625	Government Debt.	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	21,038,625
		Silver Bullion	
	£36,038,625		£36,038,625

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£13,263,411
Rest..... ..	3,820,622		
Public Deposits ..	9,410,874	Other Securities ..	23,990,281
Other Deposits ..	20,058,397	Notes	10,347,795
Seven Day and other Bills	432,738	Gold & Silver Coin	674,114
	£48,275,631		£48,275,631

Sept. 26, 1872. Frank May, Deputy Chief Cashier.

True Economy is found in buying the best article at the lowest market price; select your purchases from a reliable source, where the high standing of the firm is a guarantee to you that you will be well served; and this is always found with Horniman's Tea; it is strong to the last, very delicious in flavour, wholesome and invigorating, as well as cheap. Sold in packets by 2,538 Agents—Chemists, Confectioners, &c.

Notice.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight. —Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

Markets.

CORN EXCHANGE, Mark Lane, Monday, Sept. 30.

The supply of English wheat continues small, but we have good arrivals from abroad. English wheat was taken slowly by millers, the condition being very unequal, and prices ruled the same as on Monday last. The inquiry for foreign wheat was steady, and last week's quotations were fully maintained. Flour met a steady sale at former prices. Millers advanced the top price to 57s. per sack. Peas and beans were unaltered in value. Malting barley sold freely at last week's advance. Other descriptions were in demand at a further improvement of 6d. to 1s. per qr. Indian corn was 6d. higher from Monday last. The supply of oats was moderate, and last week's quotations were fully supported. At the ports of call few cargoes remain for sale, and are held firmly at last week's prices.

CURRENT PRICES.

	Per Qr. s.	s.
Wheat—		
Essex and Kent, red..	59	to 62
Ditto new.. ..	50	60
White	58	65
„ new ..	54	60
Foreign red ..	59	61
„ white ..	64	66
Barley—		
English malting	31	36
Chevalier.. ..	42	50
Distilling.. ..	33	38
Foreign	32	56
Malt—		
Pale	—	—
Chevalier.. ..	—	—
Brown	55	61
Beans—		
Ticks	32	34
Harrow	34	36
Small	—	—
Egyptian.. ..	32	33

	Per Qr. s.	s.
Peas—		
Grey	32	to 35
Maple	37	40
White	37	41
Boilers	37	41
Foreign	37	40
Rye—	36	38
Oats—		
English feed ..	21	26
„ potato..	27	33
Scotch feed ..	—	—
„ potato..	—	—
Irish Black ..	18	21
„ White ..	18	21
Foreign feed ..	16	19
Flour—		
Town made ..	50	57
Best country households ..	44	47
Norfolk & Suffolk	41	43

BREAD, Monday, Sept. 30.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d. Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Sept. 30.—The total imports of foreign stock into London last week consisted of 14,589 head. In the corresponding week last year we received 19,308; in 1870, 12,459; in 1869, 13,210; and in 1868, 8,617 head. In sympathy with the depression in the dead market the cattle trade to-day has been dull, and prices have been decidedly lower. The supply of beasts has not been large, but it has been amply sufficient for requirements. Amongst the English were 1,200 Leicester, 150 from Lincoln, some 300 from other parts of England, about 20 from Aberdeen, and 238 from Ireland. With a heavy demand prices have fallen 2d. to 4d. per 8lbs. The primest Scots have with difficulty made 6s. per 8lbs., and choicest Welsh runts and Herefords have been disposed of at about the same figure; but shorthorns have not made more than 5s. 6d. to 5s. 8d. per 8lbs. The foreign supply has included 56 Danish, 161 Spanish, and 415 Dutch. The sheep market has been inactive. The supply of English has been only moderate. The trade has been dull at 2d. to 4d. per 8lbs. less money. The extreme quotation for the best Downs and half-breds has been 6s. 10d. to 7s. per 8lbs. A large number of Dutch sheep has been on sale. Their condition has been good, and the best have been 6s. 4d. to 6s. 6d. per 8lbs. Calves have been dull and easier. Pigs have sold slowly.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	0	to 4	4	Prime Southdown	6	8	7	0
Second quality .	4	6	5	0	Lge. coarse calves	5	0	5	6
Prime large oxen	5	6	5	8	Prime small .	5	8	6	0
Prime Scots . .	5	8	6	0	Large hogs . .	4	4	4	6
Coarse inf. sheep	4	0	4	10	Neat sm. porkers	5	0	5	4
Second quality .	5	0	5	8	Lamb	0	0	0	0
Pr. coarse wooled	6	2	6	6					

METROPOLITAN MEAT MARKET, Monday, Sept. 30.—There were tolerably large supplies of meat on offer, and, with a slow demand, prices ruled in buyers' favour.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	2	8	to 3	4	Middling do. .	4	0	to 4	8
Middling do. .	3	8	4	2	Prime do. . .	5	0	5	6
Prime large do.	4	6	4	10	Large pork . .	3	4	3	8
Prime small do.	4	8	5	0	Small do. .	5	0	5	4
Veal	5	0	5	8	Lamb	4	4	5	0
Inferior Mutton	3	0	3	8					

PROVISIONS, Monday, Sept. 30.—The arrivals last week from Ireland were 2,028 firkins butter and 3,621 bales bacon, and from foreign ports 17,984 packages butter, and 1,298 bales bacon. The butter market was very firm last week, 2s. advance obtained for Irish, but holders require a further advance in consequence of the high prices paying in Ireland. Foreign was very stiff; Normandy and Jersey advanced 10s. to 14s. per cwt. The supplies of bacon being scarcely equal to the demand, the market remained firm, with little change in prices.

COVENT GARDEN MARKET, Friday, Sept. 27.—No improvement in the trade has taken place here since our last issue; we have still a poor attendance, and business is particularly dull. There is a slight demand for good French pears, the home-grown supply being very limited. We have a large supply of potatoes, and those free from the disease command good prices.

HOPS.—Borough, Monday, Sept. 30.—Our market is not so active as is usual at this period of the year. The best demand prevails for the choicest description of hops, which are selling at firm rates, the medium qualities of Kent and Sussex have been accumulating, and prices in consequence may be quoted from 3s. to 6s. lower. A few arrivals have reached us from Bavaria and Bohemia, but have not met with a ready acceptance, as English hops at the present low currency are considered better value. Mid and East Kent, 75s., 120s. to 140s.; Weald of Kent, 60s., 80s. to 100s.; Sussex, 60s., 70s. to 84s.; Farnham and country, 84s., 105s., to 120s.

POTATOES.—Borough and Spitalfields, Monday, Sept. 30.—These markets were sparingly supplied with potatoes to-day. Trade was steady, and very full prices were realised for sound descriptions. Kent Regents, 130s. to 160s. per ton; other regents, 120s. to 150s.; Rocks, 120s. to 130s.

SEED, Monday, Sept. 30.—There was no samples of English cloverseed yet offering; the accounts of the crop are

unfavourable. "German red" and French parcels continue to be offered at moderate prices, but buyers hesitate to go into stock at present, while samples were held for more money. Trefoil met a limited demand, but there was no quotable change in the value of this article. New white mustardseed was saleable at the reduced rates of last week; fine new taken in small lots rather more freely; not much passing in ground samples; the finest samples of Dutch were held rather higher, but no English yet appears for sale Winter tares were purchased to a fair extent, at very moderate prices. Choice English rapeseed commanded very full prices. The best canaryseed was quite as dear. Large hempseed sold at full rates. Trifolium was not much asked for.

WOOL, Monday, September 30.—The rise in the Bank rate has rather weakened the value of inferior wools, but choice descriptions are still very dear; the actual business doing in English produce is only moderate, attention being attracted to the public sales of colonial produce still in progress.

OIL, Monday, September 30.—Linseed oil has been firm, and rape has been dealt in to a fair extent, but the prices at the close of the week have not been so high as those current during the opening days. Palm has been scarce. Cocoa nut steady. Other oils quiet.

TALLOW, Monday, September 30.—The market has been quiet, but steady. New Y.C., spot, 46s. 3d to 46s. 6d.; old, 44 per cwt. Town tallow, 44s. net cash.

COAL, Monday, September 30.—Market without alteration from last day. Harton, 25s. 9d.; Holywell main, 29s., Tees, 27s. 3d. Ships fresh arrived, 30; ships at sea, 10.

HOLLOWAY'S PILLS.—Bilious affections and stomach complaints, induced by atmospheric heat or liberal diet, if not early checked are often attended with serious consequences. When any one finds his ideas less clear than usual, his eyesight dimmed and his head dizzy, with indisposition for all exertion, physical or mental, he may be quite sure that he is in immediate need of some cooling and purifying medicine. Let him send at once for a box of Holloway's Pills, after a few doses of which his head will be clear again, his spirits be elevated, and all energies be restored. Thence the nervous, anxious, and dispirited will derive consolation and relief when their lives are fading without a ray of hope.

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WANTED, by a firm of PUBLIC ACCOUNTANTS, an EFFICIENT CLERK, who thoroughly understands double entry and whose moral character will bear the strictest investigation. Good writing indispensable. Also an ARTICLED PUPIL.—Apply, by letter only, to Theobald Brothers, Accountants, County Chambers, 14, Cornhill, E.C.

AN ENGLISH COLONY for MINNESOTA.—The Rev. GEO. RODGERS, Congregational Minister, of Stalbridge, Dorsetshire, is now in Minnesota, accompanied by practical farmers, conducting preliminary inquiries with a view to the organisation of an English Colony, to go out in the Spring of 1873.—For further information, apply, to Geo. Sheppard, 34, New Bridge-street, Blackfriars, London.

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The MICHAELMAS TERM commenced on THURSDAY, 26th September.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

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Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

NEW COLLEGE, LONDON.

The SESSION of 1872-73 will COMMENCE on TUESDAY, the 1st of October. On FRIDAY, the 4th of October, a Lecture will be delivered at Seven o'clock p.m., by the Rev. Dr. STOUGHTON.

All necessary information respecting the Ministerial and Lay Student Departments of the Institution may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

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REPORT.

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The new business of the year consisted of 1,934 policies, assuring £320,319, producing a new annual income of £9,820.

The mortality of the year comprised 172 deaths, on which the amount paid, together with bonuses, was £28,487 18s. 1d.

There were also 20 claims for matured policies, on which the amount paid, together with the bonuses, was £2,153 8s. 4d.

The amount paid in the year for the surrender of policies was £1,777.

The amount laid by in the year, £36,307.

The business in force is 17,009 policies, assuring £2,930,210 the annual premium income thereon being £93,998.

The amount paid for death claims and bonuses in seventeen years, under 1,173 policies, is £187,558.

The accumulated fund is now increased to £273,073.

On the foregoing statistics it may be observed that the amount and quality of the new assurances in a year of general depression in life assurance business are satisfactory, and that the low rate of mortality is an evidence of the cautious selection and high class of the lives assured.

That the amount laid by is greater than in any former year.

That few offices at the same age have had so large a business in force.

That the distribution of nearly £190,000 under the head of death claims and bonuses, has afforded a practical illustration of the benefits of life assurance in every part of the country.

The accumulated fund is ample in amount for the liabilities of the Company.

The securities of the Company have been carefully examined by the auditors.

It remains for the large body of Policyholders to introduce their friends and neighbours as insurers during the current year.

May, 1872.

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LORD'S DAY, OCTOBER 20,

AND

MONDAY, OCTOBER 21.

That on Lord's-day morning, October 20, between seven and eight, all Teachers should offer Special Prayer, in private, for God's blessing upon their work; especially in the conversion of their scholars to Himself.

That in the afternoon of the day, the usual services should be varied, and each school gathered for prayer, the proceedings being interspersed by suitable addresses.

That in the evening of the day, the Teachers meet for Prayer either before or after Public Worship.

That on Monday, October 21, between seven and eight A.M., all Teachers should again offer Special Prayer in private, for God's blessing upon their work.

That in the course of the day the Female Teachers of each School should hold a Prayer Meeting.

That in the evening, a Special Prayer Meeting should be held by every Church on behalf of the Sunday-school, suitable and stirring addresses being intermingled with the prayers.

The Committee thankfully acknowledge the hearty response given to the suggestion made by them for UNIVERSAL PRAYER FOR OUR SUNDAY-SCHOOLS, and have good reason to believe that the Seasons arranged for will be observed by their fellow-labourers, not only throughout the United Kingdom, but also on the Continent of Europe, in America, in the Colonies, and in many other parts. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

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